The Methodist Woman

DECEMBER 1961

Three Lions

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In Memoriam

Miss Mattie M. Cunningham, a retired deaconess who resided at Robincroft Rest Home, Pasadena, California, died September 20, 1961. Miss Cunningham, who was affectionately known as "Miss Mattie" by the many Spanish-speaking people with whom she worked, was consecrated as a deaconess in 1912 under the former Methodist Episcopal Church, South. She was graduated from the Missouri University and the former Scarritt Bible and Training School when it was located in Kansas City, Missouri. Her early years were spent in Memphis, Tennessee, and in the coal-mining areas of West Virginia. From 1921-1930, "Miss Mattie" served at Brooks Institute in Hartshorn, Oklahoma. She was retired from the Southside Community Center, San Marcos, Texas, in 1947, after having served thirty-five years as a deaconess. Miss Cunningham was born July 17, 1882, in Boone County, Missouri.

Miss Rena M. Crawford, a retired deaconess, died in the Valley General Hospital, Bridgeport, Ohio, following an illness of several years. She was born April 8, 1876, in Jefferson, Ohio, and was graduated from Mt. Union College, Alliance, Ohio, in 1902.

Miss Crawford was consecrated as a deaconess in the former East Ohio Conference of the former Methodist Episcopal Church in 1906 and served as a parish assistant in three churches for more than forty years in that conference and in the West Virginia Conference. She was the deaconess at Fourth Street Methodist Episcopal Church, Wheeling, West Virginia, from 1913 until her retirement in 1943. She resided at the Deaconess Home, Bridgeport, Ohio, during the years of her deaconess career. She died September 2, 1961.

Miss Lila M. Corbett, age 72, retired missionary to Malaya, passed away at the M. J. Clark Memorial Home in Grand Rapids, Michigan, September 12, 1961. Born in Jonesville, Michigan, October 6, 1888, she attended the Adrian High School, received her B.A. at Albion College, and her master's degree in religious education at Boston University.

In 1921 Miss Corbett sailed for Malaya. During her thirty years in Malaya she was principal of Fairfield Girls' School and Methodist Girls' School in Singapore, and principal of Anglo-Chinese Girls' School in Penang. After World War II she was appointed dean of women and head of the music department at Trinity Theological College, Singapore. Due to ill health Miss Corbett retired in 1953.

Two funeral services were held, one in the chapel at the home, and one in the Mt. Hope Church in Lansing, Miss Corbett's home church, where her father once served as minister.

Mrs. Cora Hayden McCann, age 71, passed away on July 11, 1961, at Haverhill, Massachusetts. She was the widow of Dr. Harold McCann, former superintendent of the Bangor (Maine) District. After her husband's death in 1957 she was engaged in children's work in the Hinkley Home, Waterville, Maine; St. Christopher's Home, Dobb's Ferry, New York; the Florence Crittendon Home, Boston; and was superintendent of Swartzell Methodist Home for Children, Washington, D. C. She retired in 1956 and lived in Bethesda, Maryland. Funeral services were held in Haverhill, with burial in South Portland, Maine.

ARRIVALS AND DEPARTURES

RECENT ARRIVALS FROM:

SOUTHEAST ASIA: *Indonesia*—Miss Anne Metz (Regular), c/o H. C. Trout, 9439 96th Street, Ozone Park 16, Long Island, New York

Sarawak—Miss Sandra McCaig (Term Completed), 3054 North 60th, Lincoln, Nebraska

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AFRICA: *Liberia*—Misses Joan Auble (Special Term); Vera Hughlett, R.N. (Special Term) (Liberia temporarily)

Southern Rhodesia—Misses Esther Russell (Regular); Joanne Martiny (Special Term)

KOREA: Misses Emma Wilson (Regular); Ruth Stewart (Regular); Marion Kingsley (Regular)

LATIN AMERICA: *Bolivia*—Misses Janice Long (Special Term); Elizabeth Beale (Regular); Ernestine Harman (Regular)

Mexico—Misses Helen Hill (Regular); Faithe Richardson (Regular); Naomi Hare (Regular)

Peru—Miss Ella Greve (Regular)

Uruguay—Miss Lois Finke (Regular)

CORRECTION!

According to word from Mrs. Lena F. (Kuns) Nehr, of Capitola, California, the original David and Margaret Home in La Verne, California, was established by her parents, Mr. and Mrs. Henry L. Kuns, as a memorial to her father's parents, Mr. and Mrs. David Kuns. In the article, "Not Easy . . . But Rewarding," in the October issue the home was identified as a memorial to the children of Mr. and Mrs. Henry L. Kuns. Sorry!

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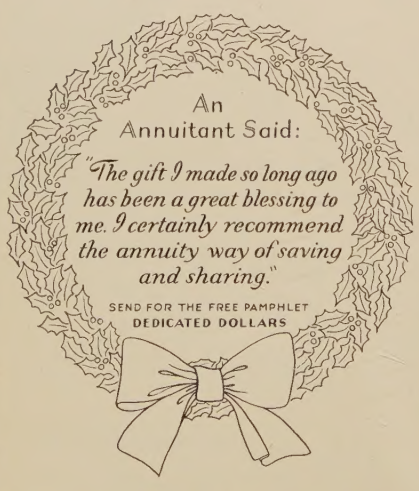
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DECEMBER 1961 • VOLUME 22. NUMBER 4

THE Methodist Woman

7820 Reading Road
CINCINNATI 37, OHIO

Published monthly (bimonthly July and August)
by the
Woman's Division of Christian Service • Board of Missions of The Methodist Church • Member of Associated Church Press

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In Memoriam

Cover: The Christmas Window is a production of Three Lions, Inc., of New York, New York.

THE METHODIST WOMAN
Room 1355, 475 Riverside Drive, New York 27, N. Y.

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Mrs. C. A. Meeker, who retired as of August 1, 1961, is continuing to edit THE METHODIST WOMAN until her successor takes office.

Second class postage paid at Cincinnati, Ohio.
Subscription price $1.50 a year; combination (with *World Outlook*) $3.30, payable in advance. Subscriptions in the United States and Possessions, Argentina, Bolivia, Brazil, Chile, Costa Rica, Cuba, Mexico, Peru, Uruguay: One year, $1.50; combination (with *World Outlook*), $3.30; Canada, Newfoundland, and Labrador: One year, $1.75; combination (with *World Outlook*), $3.80. All other foreign countries: $1.90; combination (with *World Outlook*), $4.70. REPORT ANY CHANGE OF ADDRESS DIRECTLY TO US RATHER THAN TO THE POST OFFICE. A request for change of address must reach us at least thirty days before the date of issue with which it is to take effect. Duplicate copies cannot be sent to replace those undelivered through failure to send such advance notice. With your new address be sure to send us the old one, enclosing if possible your address label from a recent copy.

Names of subscribers and all money should be sent to The Methodist Woman, 7820 Reading Road, Cincinnati 37, Ohio. Sample copies sent free for use in canvassing.

All items for publication should be directed to the Editor at 475 Riverside Drive, New York 27, N. Y. Room 1355.

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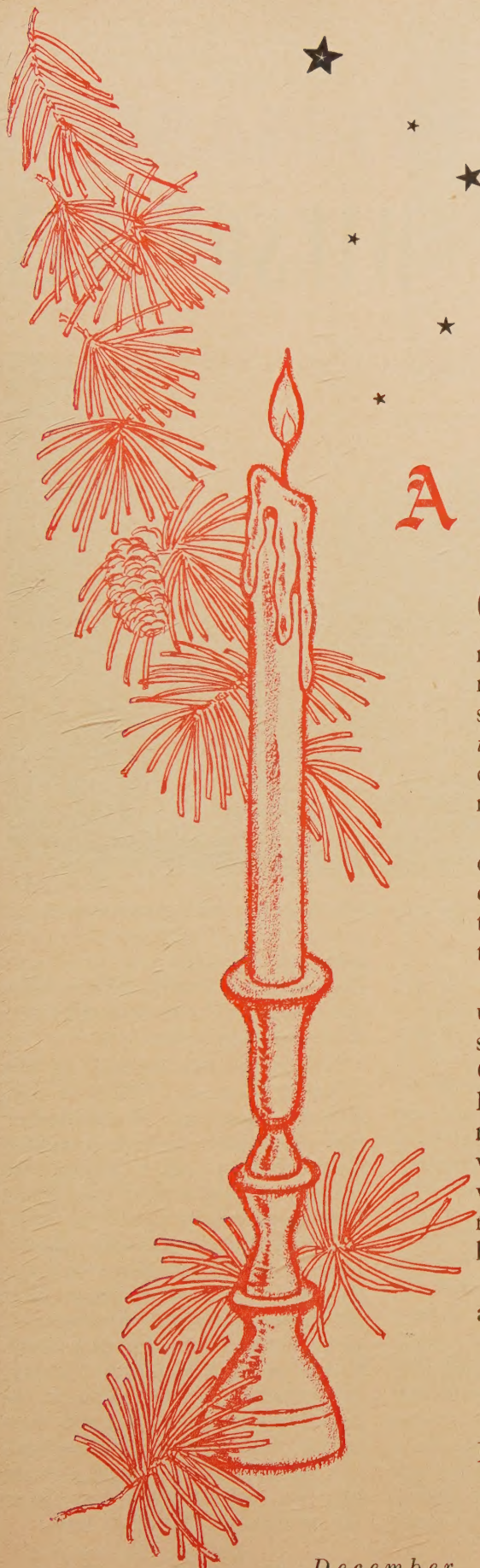


A Christmas Message

ONCE upon a time—in the fullness of time—God sent His only son into the world to reveal to all mankind the way of love and of life. You and I would not have recognized the fullness of time then as God saw it, any more than we recognize the significance of *these* times in the Divine plan. "The light shone in the darkness and the darkness comprehended it not." How much greater is our comprehension this Christmas Eve?

Only by the indwelling presence of the Holy Spirit can we sense the wonder of the Incarnation! We can see darkness and despair all around us, or we can see "the true light, which lighteth every man that cometh into the world." (John 1:9)

Let us look at the Star of Bethlehem and ponder upon its meaning. We may see other stars—man-made satellites—which were not orbiting our earth that first Christmas Eve. Let us recognize them as further revelations of God's creative power expressed through man's endeavor, but let us not make the mistake of worshiping them. May our adoration be for the Babe whose birth was the most powerful, the most revealing moment in history, when God spoke a word to all mankind and that word was "love."

"The grace of our Lord Jesus Christ be with you all. Amen."

Sadie Wilson Tillman

MRS. J. FOUNT TILLMAN
President of the Woman's Division of Christian Service

FIFTY YEARS! FIFTY CHRISTMASES! AT WILSON INN

by
LOUISE M. MUSSER

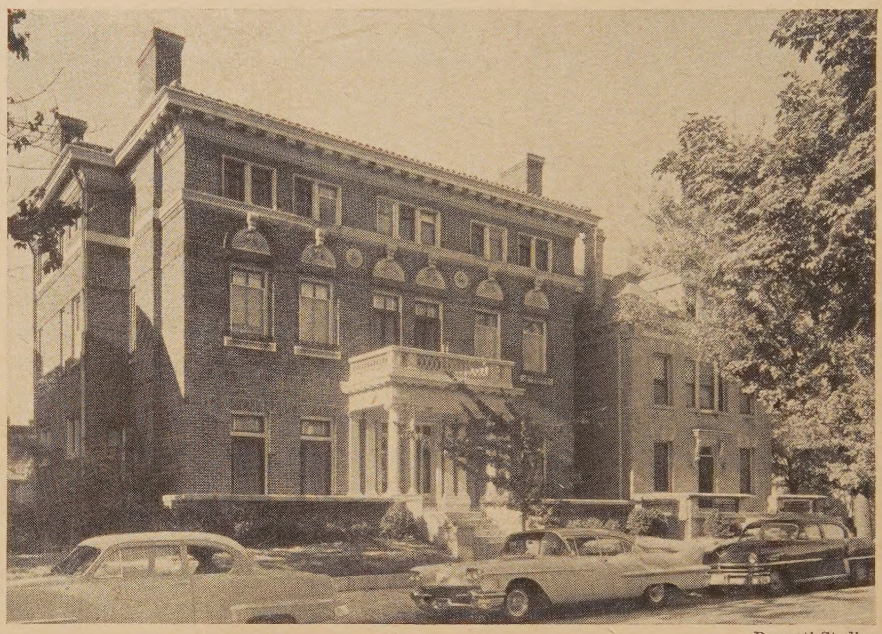
We wish you a Merry Christmas
We wish you a Merry Christmas
We wish you a Merry Christmas
And a Happy New Year!

SINCE 1911 countless girls have celebrated the holiday season at Wilson Inn, Richmond, Virginia. The singing of this traditional greeting expresses the warmth and friendship of real home life.

Christmas 1961 finds Wilson Inn occupying three spacious buildings on historic Monument Avenue. The two main buildings were dedicated October 11, 1959. They were bought by the Woman's Division from the Foreign Mission Board of the Southern Baptist Church which had moved to new quarters. Originally built for residences, they have all the details of elegant town houses. Much planning, study, and time were needed—as well as money—to return these business offices to their original function—gracious living! The third building has housed Wilson Inn since 1955, but it has undergone complete redecoration and refurnishing.

Deck the halls with boughs of holly,
'Tis the season to be jolly,
Fa, la, la, la, la, la, la, la, la.

Christmas 1961 sees eighty-five girls and three staff members bringing this old Welsh carol to life as they decorate the spacious parlors, the recreation room, the study room and every niche and corner! Evergreens are entwined around the banisters and newel post of the winding staircase; wreathes brighten the massive doors; candles reflect their glow in the mirrors over the marble mantles; twinkling Christmas tree lights send their shining rays through the windows into the busy city street.



Dementi Studios

Wilson Inn is a spacious home away from home for many young women.

Christmas 1911 was a different story! Dr. J. W. Dixon, superintendent of the Methodist Institute, a pioneer social service center under the Richmond City Mission Board of the Virginia Conference, and his dedicated wife (a daughter of Bishop Collins Denny) suggested that the Institute extend its welfare program to include young women who passed by in the early morning hours on their way to work in the tobacco factories. A house on 20th and Broad Streets was rented in September.

Richmond women responded with finances, supplies, and volunteer service. Soon the physical needs of the girls were being met. Deaconesses joined the staff of the new Wilson Home (named for Bishop Alpheus W. Wilson) and the social and spiritual aspects of real home life began to develop. These were the halls that were decked for Christmas fifty years ago!

Wilson Inn has operated in five different locations. Crowded conditions, changing neighborhoods, and expanded activities prompted these changes. Mrs. Ernest W. Whayland, president of the Wilson Inn Board for the past four years, describes this transition: "Many changes have taken place in these fifty years. But some things have not changed—the uninterrupted operation of Wilson Inn as a Christian home for girls new to the city; the influence of our home on the lives of these young girls who come to us directly from high school; the family spirit of girls growing up; the security they feel in an atmosphere of Christian love."

Love came down at Christmas,
Love all lovely, Love Divine;
Love was born at Christmas,
Star and angels gave the sign.
—*Christina Rosetti*

This love which is the motivating force of all concern and service is not reserved for Christmas at Wilson Inn. It is in full force all year round! The new girl feels it when she comes for her first interview. Mrs. E. C. deJarnette, director, is the widow of a Methodist minister and the mother of a college daughter. Her gracious welcome invites the newcomer to be at home immediately.

She explains the rules for community living to the applicant who learns that she must be between sixteen and twenty-one years old, must have a doctor's certificate of health, must not maintain a car, may remain at Wilson Inn three years if she is a student but only two if she is employed (if there is a waiting list), must keep her room ready for daily inspection, should attend weekly house meetings, and is expected to attend the church of her choice on Sunday.

A real sisterhood begins to develop among roommates who share their glad days and their sad days. This fellowship grows as all residents meet in the attractive dining room for breakfast and dinner during the week (no meals Saturday nights or Sundays). It is strengthened by discussion and exchange of views at the weekly house meeting. It comes to full fruition in the vesper services.

Patricia Bryant, who lived at Wilson Inn while attending business school, described the home in this way: "Wilson Inn is a housing unit for working girls and girls completing their schooling who do not feel ready to live away from home completely on their own. It is sponsored by the women of The Methodist Church, but it is by no means a religious convent. It is really a dormitory! An hour is set aside on the second Tuesday evening of each month for vespers. On that night girls of all denominations meet in the living room. All

Dementi Studios

Some of the residents pose informally in the living room.

believe in the same God, regardless of church affiliation; and all enjoy living at *Methodist* Wilson Inn."

Love shall be our token
Love be yours and love be mine!
Love to God and all mankind,
Love our plea, and gift, and sign.
—*G. F. Kayser*, 1855

"Fifty years, hundreds of girls, and many missionary women!" said Mrs. R. M. White at the Anniversary Luncheon. Mrs. White was a volunteer worker in the 1911 Wilson Home, a former president of the Virginia Conference Woman's Society and more recently a member of the Board of Missions and the Woman's Division.

"Wilson Inn today represents sacrifice, service, hard work, dedication and love. I have watched this institution emerge from a purely local project controlled by women of Methodist churches in Richmond, to a project under the Woman's Society of the Virginia Conference, to a national project of the Woman's Division. May it continue to be a testimony of our abiding faith."

Ring, Christmas bells, merrily ring,
Tell all the world Jesus is King!
Herald the news to old and young
Tell it to all in ev'ry tongue.

Christmas bells sound their message once a year! Wilson Inn's testimony is continuous. Dr. Evelyn Berry, executive secretary of Educational Work and Residences, described this witness as she spoke at the Anniversary Luncheon. "Our residences serve youth not in college—a group we seldom reach. They need fellowship with others their own age as they adjust to city life. In the experience of community living found in our residences, we do endeavor to develop good manners and the ability to live with others harmoniously, but our purpose is not merely to entertain or to make the girls feel good. Our aim is far deeper and more important. We must make them aware of their relationship to God. We must let them know of our concern for them because we have this relationship to God. We must seek to make them understand themselves as children of God and see that religion is related to life as it is lived day by day."

As each happy Christmas
Dawns on earth again,
Comes the holy Christchild
To the hearts of men.

Enters with His blessing
Into ev'ry home,
Guides and guards our footsteps
As we go and come.
—*G. F. Kayser*, 1855

Hundreds of girls! They come and they go! Some stay years; some only months. But none—escapes the influence of the dedicated staff, the devoted Methodist women, and the other girls in the Wilson Inn family. They are sensitive to the worth of the individuals in this family. The good within each of them has been challenged. Their association with the church has been deepened and enriched. They have learned to be "giving and forgiving."

Mrs. Whayland explains, "Home is many things to many people, but Wilson Inn is home for eighty-five girls who are tomorrow's homemakers and mothers. I know girls are better for having lived here. One recently wrote the director, 'Please pray for my sick baby at vespers; I know that Christ lives in Wilson Inn.'"

Strengthening Our Witness In Karachi

by

SANDRA FOLEY

As principal of Trinity School, Karachi, Pakistan, Mrs. Mary Hosein is a convincing example of Christianity in action. She is shown here with a student.

Toge Fujihira; Courtesy *World Outlook*

PALM trees sway in the sea breeze, camels haughtily pull their loads among the congestion of cars and trucks, flags of many nations and minarets dot the cloudless blue sky. This is Karachi, Pakistan, where the Sind Desert meets the Arabian Sea, where the ancient meets the modern, and where the East meets with the West.

Thirteen years ago Karachi was a small fishing town. Today it is a teeming metropolis of over 2,000,000. It is a major stopping point on most international air routes, it has the largest seaport in southern Asia, and it has served as the capital of this new nation. The influx of foreign diplomats and foreign aid representatives has created a cosmopolitan atmosphere equal to any other city of its situation. The influx of refugees at partition time has created a problem unequalled anywhere, and to their ranks have been added the refugees of the floods and difficult conditions from the north, all living in crowded temporary huts with their water buffaloes—in much the same way as they did back in their villages. Karachi is contrast.

Methodism in India began in 1856. The Woman's Division of Christian Service started work in Karachi in 1954. Previous to this, there had been Methodist churches and a missionary evangelist but that was all. The work here, then, is quite recent. We have made a good beginning with much room for growth. Let us examine our present position and see where we can and should go from here.

Trinity Methodist Girls' High School

In the heart of the city stands Trinity Methodist Girls' High School which was opened, completed, and dedicated (in that order) in 1959. It is a beautiful modern building, the talk of the town, and structurally quite different from any other school in the country.

The 230 girls come from a variety of homes and backgrounds. Many are Muslim, many are Christian, a few are Hindu, and one girl is Jewish. Some of our girls live in lovely homes in very nice residential sections of the city; many live in the crowded apartments in the bazaar sections of the city; a few come from the refugee hut sections. Some fathers are in government service and have lived abroad in diplomatic posts; some are domestic servants and have never been outside of Karachi. All of the girls get their education in English in our school which goes from the sixth to the tenth classes.

In the past Christian missions have pioneered in education, stressing the need and offering the opportunities. Trinity continues in this pioneering spirit, with new opportunities: offering a strong science program; recognizing the pupil as an individual; trying to make classes and textbooks interesting and to instill a desire to learn—all ideas completely ignored up to this time. We have a wonderful opportunity to make progress in the theory and methods of education as the government is attempting to

reorganize its educational system completely. As a new school we have not yet acquired many things, but we hope to be able to add this equipment soon.

Trinity needs missionary personnel to carry out the ambitious program already begun. Besides two short-term missionaries, one of whom is due to go home next year, there is a missionary business manager (also on a short term), and another American laywoman, who is in Karachi because her husband is with one of the technical assistance groups. She considers it a privilage to give her time as a full-time science teacher at no salary and is indeed a valuable addition to the staff. (She is also the mother of four children who attend the school for Americans; however, they consider Trinity "their" school.) Short-termers come for only three years, government people are here for only two years, so we need replacements fast. These foreign staff members serve in places where there are not any trained Pakistanis to do the job.

Garden Road Primary School

Half a mile away, on the other side of a main shopping area, is the Garden Road Primary School. Begun several years ago as a feeder school for Trinity, its classes, kindergarten through fifth class, are taught in English also. This school is located in the same compound as the church and is housed in the "Institute," a building intended for use as a Sunday school and to meet all the other needs of two congregations. Needless to say, this building is not at all adequate and we hope to be able to build a new school some day soon.

A special feature of the Garden Road School is the medical service to the children. A trained Pakistani nurse is a full-time employee of the school. A portion of her salary is paid by the Woman's Society of Christian Service of the English-speaking congregation. Available to care for all the minor emergencies that occur in a day, she also distributes milk and vitamin pills, gifts of Church World Service. This year this imaginative woman conceived the idea of and began teaching a short health class once a week to each class. This again is something new and a real step forward.

This school is coeducational, and this poses a problem. No, the boys do not cause too much trouble, but there is no school for them to attend after they finish fifth class. For this reason, Trinity is considering the possibility of becoming coeducational as well. So far the idea is just in the talking stage.

Drigh Road Primary School

Drigh Road is a suburb of Karachi, though not in the American sense. Rather it is more like a village, except the people have a great deal of contact with the city. Here is another primary school, jointly supported by the Woman's Division of Christian Service and Division of World Missions of the Board of Missions. This school is in the Urdu-medium, geared to meet the needs of the community it serves. Most of the children live fairly close. As in the Garden Road School, the staff is completely Pakistani with a missionary manager. Both schools are trying to solve the problem of overcrowding with double shifts.

Drigh Road School hopes to add the seventh and eighth classes sometime in the near future; it already goes as far as sixth. In order to do this there will have to be more building. Rooms must be added to the school, and quarters provided for the staff. One of the problems is to find properly qualified staff. Our educational centers have always been up north. In order to entice teachers to Karachi we have to provide them with a place to live, no easy task in this crowded city.

Temporary Schools

Scattered throughout the city in various refugee hut sections, we also have five primary schools that are purely temporary. These arose out of the need of the moment and are serving a definite purpose in helping Christians to get some education. These schools are conducted in Urdu or in Punjabi, a popular dialect. Since the housing is so temporary the schools have very little in the way of equipment or facilities. Teachers do not have the qualifications that most of our other teachers have.

The government is beginning to build permanent quarters for these people in new sections of the city. As the people are moved from the old sections to the new, the church has to go along with them. We are hoping to replace these tiny "tree" schools with better, permanent schools. This, of course, will require a great deal of financing, but we cannot afford to miss the chance. Our Christians must be better educated in order to present a stronger witness to the Muslim.

Churches

Besides the schools, the Methodists also have churches in several parts of the city. Most of the churches hold services in Urdu, but one congregation has services in English. It is easier for some of the people who come from other language sections to understand English. Then, too, many Americans are here with the various government and technical assistance groups.

Our witness in Karachi must spread far and reach many different types of people. There is room for much expansion—just in our schools, for one area, and also in our evangelistic and medical work. So far, we have no medical work and no evangelistic worker here. And certainly without evangelism our other areas of service are of less value. All are interdependent and they need to grow.

Among the swaying palm trees, the busy camels with their heads held high, and the sands of Sind; among the business and the busyness; among the minarets of the Muslin mosques, there is a great need for Christ.

Goodbye, Joseph

by

GENEVIEVE FITCH

Toge Fujihira

Not all stories have a happy ending. Community center workers are often faced with the realistic knowledge that they cannot always help a child or a family, but it is this knowledge that inspires them to continue their daily task with even greater effort. The following story comes from the annual report of Miriam A. Brock Community Center, Chattanooga, Tennessee, where Mrs. Fitch is kindergarten director.

—*Mona E. Kewish*, Executive Secretary, Community Centers

"WHAT are you doing that for?"

It was eight o'clock in the morning, and I was wedging clay. You know how. You pick up a gob of the wet, sticky stuff and throw it as hard as you can onto a board. Then another gob on top of it the same way. When you get through the clay is uniform in consistency and smooth. But it's a messy job.

"What are you doing that for?" I looked down into the eyes of my newest kindergarten pupil.

"Joseph!" I gasped, "you're way too early. I haven't had breakfast yet!" I resolved to wedge clay from then on at seven-fifteen.

It was Joseph's second day at kindergarten. The previous Friday a man whom I supposed to be his father had inquired about entering a little boy. On Monday Joseph had come with his registration card, an envelope containing a dollar, and a note saying that someone was sorry she couldn't come with him.

That was all I knew about him for nearly a month. Christmas was coming, and in a community center at Christmas you haven't time to breathe. As I passed his house one day I saw a young woman evidently collecting some children from a neighbor. I asked if she was Joseph's mother, and she said no, that Joseph's mother had deserted her children. The father, in the Marine Corps, was about to put them in an orphanage when his brother offered to take the children.

"You are the children's aunt?"

"No, I'm no relation. Their uncle just pays me to take care of them."

I went on then toward whatever urgent business was calling me. But I wondered. How could anyone go away and leave a little boy like Joseph?

Joseph loved to paint. His colors were clean and true, a patch of blue beside a patch of yellow with never a smudge between. He was our best drummer. When he played the drum for "Yankee Doodle" he was right on the beat, never a quarter of a beat ahead or behind. He fitted easily into the program, and when another child had trouble adjusting he talked to him like a Dutch uncle.

"If you'd play nice, the other kids would like to play with you," he would say.

I finally got around to make that call. In three months the father had sent twenty dollars toward the support of the three children. He had refused to pay a twenty-five-dollar hospital bill for one of them. The baby sitter and the uncle were considering ways to make him face his responsibilities.

One day Joseph came to kindergarten looking a bit too pink. He seemed warm. Was he coming down with something? He sat patiently while I took his temperature. It was normal, but still he looked odd. I sent him home with

my assistant. A few minutes later both were back.

"He didn't want to come to kindergarten today, and the baby sitter spanked him."

"What? Joseph? He's usually the first one here."

The weather warmed up a little, and we took the tools outdoors. Joseph made a "table" consisting of three pieces of plywood, two identical pieces on edge, and one laid over them for a top. His nails went through the upper piece and then through the edge of the plywood with never a slip.

And then one day he said, "My daddy's here. My mamma's here, too. She's over at Della's house."

On Monday the father came with Joseph's dollar. He and his wife were taking an apartment. He hoped it would be near enough so that Joseph could continue at kindergarten. Joseph's mother was in the car, and I went out to meet her. Not bad, I decided, a little common, a little immature.

Silently I cried out to her, "Don't hurt him again! Don't hurt him again!"

On Thursday Joseph announced, "I have to take my tennis shoes home. I can't come any more."

"Not even tomorrow? Tomorrow is our St. Patrick's Day party."

Joseph didn't answer. He walked over to the easel and began to paint. He made a "sunset" of vivid red, orange and yellow blended. Then, beginning at the bottom he began methodically to cover his colors with black.

"Joseph, you're covering up your pretty colors. Aren't you going to leave just a little of your sunset showing?"

Joseph said nothing. He went on painting until his picture was a solid black rectangle.

At outdoor time Joseph went to the pounding table. He selected two boards, drove a nail through to fasten them together, and then found two more boards, and did the same thing.

"What are you making, Joseph? See, if you put another one here, it would make an airplane."

He didn't seem to hear me. Just went on fastening boards together at random. I put his name on them and we took them inside.

At music time Joseph played the drum once more, so we could march to "Yankee Doodle."

At our last outdoor period, when I called him to come in, Joseph ran for the slide. I had to go after him.

The father came. Couldn't Joseph come just one more day, to the St. Patrick's Day party? Well, perhaps, but he'd better take his tennis shoes with him.

Joseph was under no illusions. He walked out of kindergarten with his black picture, and all the tacked-together scrap lumber that he could lug.

Goodbye, Joseph.

A Holy Calling

Special Term Missionaries • Our Youth Peace Corps

by MARIE FINGER BALE

Dr. Bale is associate professor, International Christian University, Tokyo, Japan

RELIGIOUS leadership is too often in the hands of older people who lack the courage to follow the challenge of the founders. This was the assertion of a Buddhist student in the course on "The Psychology of Religion." He continued, "If the followers of Jesus and of Buddha had practiced their teachings, war would never have been used as an instrument to settle disputes." This statement led to an exciting discussion which lasted long after the bell rang and was continued in my office.

"I think your government has a fine idea in challenging young people to join the Peace Corps. It is time we stop talking about peace and show people how you get peace. Our three students who went to Korea last summer and lived with Korean students in a work camp were really a peace corps, too."

"You are right. I was delighted to learn last year shortly after my arrival that the first students who were given a visa by the government of Korea came from International Christian University. The report of their experience which they gave during the morning church service last November was surely thought-provoking. These students are now able to look at their own country, Japan, more objectively through the eyes of Koreans after hours spent in discussions, exchange of viewpoints, sharing goals—theirs and those of their nation.

"Yes, many Japanese have new attitudes toward Korea since we have listened to them."

"Of course, The Methodist Church, of which I am a member, has had a peace corps operating for nearly fifteen years."

"It has? What is it called—a Methodist Peace Corps?"

"No, we have not thought of it in those terms before, but in many instances it operates as one. It is a special three-year term of service for college graduates who volunteer to serve in our many established mission fields."

"Do both men and women take part?"

"Yes, indeed. They have served in many fields including India, Nepal, Japan, Hong Kong, Korea, Sarawak, Burma, Singapore and South America."

"What kind of work do they do?"

"They engage in many projects including the teaching of English in schools and social centers; working in hospitals as laboratory technicians and in health clinics; assisting in agricultural improvement projects, community recreation programs, adult literacy work; conducting Bible classes; leading choir groups; going to work camps and youth conferences. In all of these projects the motivation is that of Christian service to the people to whom they are sent. I am hoping to visit some of the places this summer where these special three-year workers are carrying on."

Hong Kong

I am now writing after just a glimpse of some of the work of our special "Threes." My first glimpse was in Hong Kong. Here our "Peace Corps" is engaged in teaching classes in English, working with local groups in establishing Roof Top programs for many age groups. (The roof tops are the flat roofs of resettlement buildings housing many hundreds of refugees from China.) The Methodist Church has set up rehabilitation villages also. Wesley and Asbury Villages have a full, seven-day-a-week program, and Epworth Village is nearing completion. Our Threes work with regular missionaries who for the most part have been in the area for a long time and can give guidance and direction. It takes many years to understand the culture patterns of a new land. Our Threes have a distinct advantage of working with others who can give answers to questions which may have taken years for them to find out.

Nepal

In Nepal, too, I found many Threes—young people coping with the vast problems of a new country which had been closed to the world until a few years ago. One of the Threes, a young woman parasitologist, had just completed the training of a Nepalese. How helpful this was in diagnosing the illness of many Tibetan refugees found to be suffering from anthrox, a virus infection caused by working with wool from infected animals. Opportunities in this land are unlimited: in hospitals, child welfare clinics in outlying villages, a school for laboratory technicians, and programs for the training of nurses and teachers.

Here our Methodist Threes work with young people from many other churches, especially the PAX men from the Mennonite Board of Missions. I observed two of these men in action—one led the early morning devotional service in the United Mission Hospital. In the audience were nurses, physicians and staff members from many countries, pausing to worship ere they began the day's work. Another young man was sorting several packages of garden seeds, getting ready to plant them after the monsoon rains had stopped. "We're going to keep them well with vegetables."

In the children's ward I observed a young nurse cheering up a young lad whose feet were in plaster casts. I learned that he had been a beggar boy at the airport for many years. One day a young girl saw him and told him that she, too, had once had club feet like his. She had gone to the Mission Hospital and her crooked feet were made straight. He had crawled the many miles to the hospital, and now was not only having his feet made straight, but was learning to read, to hear the story of the Great Physician who loved children, whose love was now touching his life.

The Challenge

Who will challenge the college youth in our churches to join our own peace corps to face the tensions of our time in many lands, and help to meet and resolve them in a true Christian spirit? This responsibility is yours—you who are reading this article. Everywhere the needs are so great, but we have Christian young people with potentials to meet them, students with majors in journalism, linguistics, business administration, English and science.

In many of our mission areas, a new pride in nationalism is stirring governmental leaders. Gradually the governments are exercising greater control over the curriculum taught in mission schools and it is becoming more difficult to teach courses in Christianity in the schools. The wide channel still open to carry the Christian message is through programs of religious education, providing literature for all age groups. Reading materials are needed for the new literates who have just found the joy of reading. An awakened interest in religion in many countries has led many to study Christianity through Bible correspondence courses. What an opportunity for our peace corps to increase understanding between religious communities and present the Christian message! Someone must write, others must help translate, while others need to assist in publishing and distributing literature.

I recall Dr. M. A. C. Warren's statement in his introduction to Kenneth Cragg's *Sandals at the Mosque* when he reminded the reader that "our first task in approaching another people, another culture, another religion, is to take off our shoes, for the place we are approaching is holy." [1]

Yes, those who hear and follow the call of the Master to go unto the uttermost parts of the earth will feel a holy calling to a holy place. May the parents of our church help their sons and daughters to gain more information about our special three-year term missionary program through secretaries of missionary personnel of the Woman's Society of Christian Service, and send them forth to be strong, effective Christian witnesses of a peace corps that will hasten the coming of God's Kingdom.

[1] Cragg, Kenneth: *Sandals at the Mosque.* Oxford University Press. Page 20. Used by permission.

Chinese IN DISPERSION

by

CLARA M. FRENCH

Miss French, executive secretary for Southeast Asia and China, is now visiting the fields under her administration.

THIS year, 1961, marks ten years since the last group of China missionaries made their way across the border and into Hong Kong. Since that time we have had only snatches of news. We know many are suffering. We know the church is oppressed but in spite of this it is continuing in Communist China. For Christians in the rest of the world it is a test of our faith and our constancy in prayer.

For the 23,000,000 Chinese outside Communist China and along the rim of Asia the doors are open and the urgency to help is very great. Chinese are found in every country in Southeast Asia from Burma to the Philippines. The Methodist Church works in more of these countries than any other Protestant church.

Most of these people are refugees. Two and a half million are in the crowded city of Hong Kong alone. It is estimated that 200,000 in Hong Kong are homeless and sleep on the streets every night. One out of every three has tuberculosis.

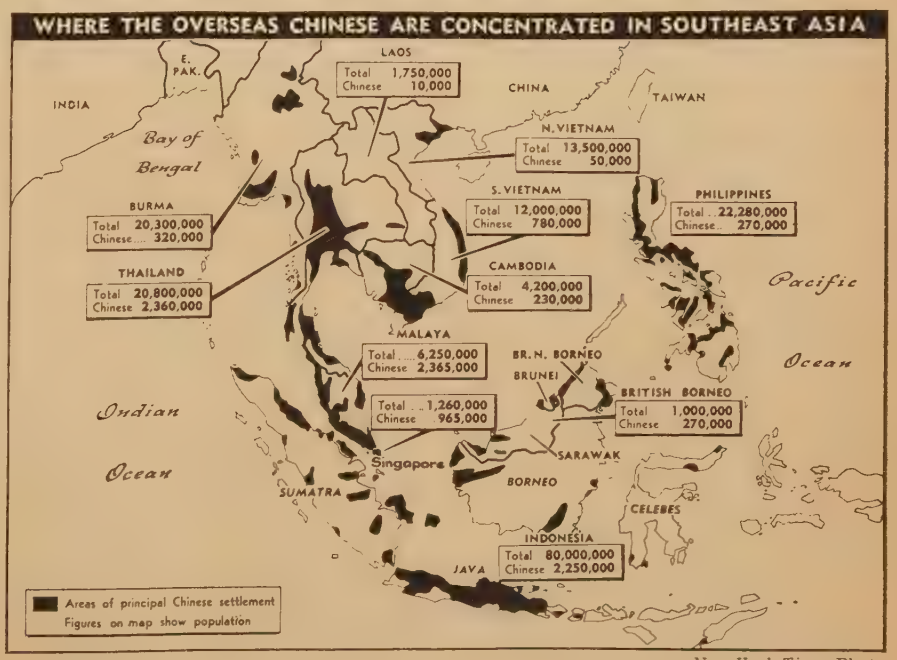
There were no pastors among the Christians who came out of China during the war. The pastors stayed with their people. For these refugees there are almost no schools and very little medical service.

What is the church hoping to do? One aim is to train these Chinese for their own leadership. In Taiwan kindergartens are being started for every church. This involves the home and family in the work of the church. There is great need for secondary and higher education to challenge the student mind with the Christian message. Special training for men and women in the ministry of the church is needed desperately to make possible an indigenous Chinese church. Right now we are working on a medical program whereby a series of clinics can make the best use of the limited personnel in serving these people. Many more nurses and doctors are needed to go out as missionaries.

Three housing centers are already established. Plans are being made to establish small industries such as rug making or chair manufacture. These would be related to the centers and would make it possible for the people to earn a living.

One of the greatest needs for this area is good Christian literature. Methodists have churches in six different Chinese dialects. One written language serves all these dialects. Literature of all kinds is needed. This is not to compete with the Communists who have superb literature, well written and attractively illustrated.

If Christians have a message for this day then we should be making better use of the printed page to get it into the hands and the homes of the people. This is a major concern for the Chinese in Dispersion. For this total program the church needs funds and well-trained young people who will carry on the work. The time is now. Tomorrow may be too late.



New York Times Photo

6 LITTLE DRUMS

or

"Don't Jump to Conclusions"

by FLORENCE HOOPER

Miss Hooper, a world traveler and free-lance writer, is a popular teacher in Summer Schools of Missions and Christian Service.

IT was deliciously quiet at siesta time. At the very doors of the *Casa Hogar* ran a busy street in Puebla, Mexico, but little of its noise penetrated the thick old walls to the cool guest room where I lay, peacefully asleep.

The day was a holiday in the city, but its picnics and children's parties had been cancelled for fear of political rioting among restless university students, and merchants had shuttered their shops against possible window smashing. Only the afternoon before, riding past a large, modern, American-connected Catholic school building in another part of town, I had noted with shocked amazement that every window in its three-story facade was broken and agape as a student protest against *something,* I had not had time to discover *what.* But it was easy and perhaps, in the present state of things, natural to jump to the conclusion that the destruction had arisen out of anti-American or pro-Communist sentiment.

The guest room of *Casa Hogar,* the Methodist dormitory for girls studying at the school next door, opened upon a broad tiled gallery; its windows, opposite the entrance, overlooked the flower-filled patio of the school itself. Within doors it seemed there could be no violence to worry about, and so I slept.

Suddenly the quiet was rudely broken. A roll of drums, close enough to be almost terrifying, especially to my half-wakened senses, burst forth. I dashed toward the gallery: all calm in that patio; not a soul stirring in fear or astonishment. I ran to the windows and, standing on tiptoe as I had to do in order to see, I peered into the courtyard of the school. Nothing amiss there. Yet again and again the peal of drums, ominously suggestive of menacing, marching crowds coming our way.

I must admit I was frightened. Visions of I really-knew-not-what disasters crowded my mind. I felt a bit better when I had put on my shoes and slipped into a street dress, for then I seemed ready for any emergency, including flight! The continued calm all about, however, counseled caution about letting myself grow inordinately alarmed; yet scared I truly was!

Once more I crossed to the windows for a closer look. Ah, there they were, the drummers—six little Mexican girls with six gay little drums, taking lessons in marching to martial music from a cheerful-looking drum-master! Fascinated, I watched the little girls as they maneuvered back and forth, round and round under the friendly guidance of their teacher. My fears dissolved in rueful laughter.

But still I was puzzled. Why and for what were they practicing? Were these charming dark-haired cherubs about to join the Communists? Again I jumped, you see, as far as my over-active imagination could leap.

"Watching the children prepare for the patriotic parade on the *Cinco de Mayo?* (Fifth of May)," said a quiet voice at my elbow. It was the hostel director, my missionary friend of many years, whose long experience in difficult situations had conditioned her to poise and control no matter how things *looked.* "Remember the famous battle in which the Pueblans defeated the French almost a hundred years ago?" And then she continued, "We have found out why the school you saw yesterday was attacked. It is all a matter of local politics. A municipal election is coming up shortly, and the students were demonstrating against the conservative landlords and the political power of the Catholic church. Acting together they may regain control, thus probably stifling the reforms and progress toward real democracy which the students ardently desire."

Well, there it was again! Another wrong conclusion from my too hasty thinking, or was it lack of thought and knowledge? I reminded myself of a very small nephew of mine who once ran to me in tears, fearing he had wrecked his nice clean suit as he played. I looked him over and assured him he had merely imagined the damage and added, "You cried too soon, young man." To which he replied, still sobbing, "When you were a little boy, Aunt Florence, didn't *you* ever cry too soon?"

Perhaps that, like my adventure (which turned out to be *no* adventure) in Mexico, is a modern parable. The gist of it is that more often than not we jump to conclusions, not thinking them out and in a panic forgetting all about the undoubted fact that God's wisdom and power are still in control.

More often than not it's just *six little drums,* anyway.

Breaking Barriers

by

MARCIA BALL

ONE evening about nine years ago I was relaxing by reading the evening paper at Old Umtali Mission, Southern Rhodesia, when Dr. Clara Nutting came into the room.

She said, "You know I have been searching for a driver and interpreter. A young man applied this afternoon. He's inexperienced, but has his driving license."

"Otherwise how does he appear?" I inquired.

"Oh, he's tall, muscular, clean-cut, quiet, and speaks English."

"Well, how will he ever get experience until he gets a job?"

"That settles it. He's hired!" Dr. Nutting concluded.

So Elia Saburi began his mission career. Dr. Nutting traveled throughout the mission area during the dry season teaching nutrition and health in schools and churches. Before the end of the first season Elia handled the movie machine so well that Dr. Nutting left all the evening programs in his hands.

One film, dealing with germ carriers, showed an enlarged picture of a fly. "Now see," Elia would start out, "this insect is really more dangerous than an elephant!" When the laughter subsided he would continue, "Can you count all those hairs on the fly's leg? No? Well, on each hair there may be a germ that can bite you when the fly lands on your arm."

Hastily all chased away any flies near them. By such means Elia, with a rare sensitivity to audience moods, puts new ideas across.

Occasionally I visited Dr. Nutting when she happened to be nearby, and I was impressed by Elia's friendly, helpful ways. When I was appointed to travel as a Bible teacher, and Mr. Wallace Kinyon as an agriculturist, in 1958, the question arose, "Why don't we three travel as one unit?"

So the Rural Christian Community Service Team was born. Dr. Nutting helped us the first year and then she retired and returned to the United States. We wanted Elia to stay. He agreed and proved himself adaptable to the new program. By now he planned camp menus, bought food and was learning bookkeeping. He continued his teaching, driving, and supervising the loading and unloading of the team's equipment.

The team liked to relax around the campfire supper. One evening we asked, "Elia, where did you ever find such a nice girl as Martha for your wife?" Elia's grin spread and his eyes lighted with a tender glow. "It was when Dr. Nutting and I were at Mrewa," he answered.

Miss Ball attended the Africa Literacy and Writing Center in Mindolo, Northern Rhodesia, to prepare for a new assignment. She will be working in the literature and literacy program of the Southern Rhodesia Conference. Her picture appeared on page 8 of the October issue.

"I was teaching the Standard VI health period when this pretty girl smiled at me. We were married three years ago."

Another night Mr. Kinyon and Elia decided to play checkers. Although we had no board with us, Mr. Kinyon took chalk and drew one on our camp table top while Elia wadded up twelve bits of tinfoil paper and counted twelve kernels of corn. It was a close game; Elia won and is still champion.

At another time Elia showed the evening movie to a large audience. The screen was the white-washed outer wall of a school building. The audience gathered on the ground around a tree. Elia was showing a film including a sequence of the Harlem Globe Trotters basketball team on their African tour. Suddenly in the midst of an exciting play, a tree snake lost his balance and fell into the audience. The Globe Trotters were temporarily forgotten as the audience watched Elia kill the snake.

As the work grew, members of the team saw the advantages of this united approach to rural work. The team rotated among the circuits of the church, spending a week at each place. We were assisted by the local pastor, evangelist, and religious education worker.

On Sundays the team was put in charge of the church service. Elia said his favorite text was, "Know ye not that your body is the temple of the Holy Spirit?" Continuing with this thought Elia often preached a telling sermon on "The Christian and Nutrition."

For three years this program has forged ahead. Now the next step is in sight. The chairman of the team has been assigned new work and furlough plans have taken away a second member.

It seemed as if the team would break up, but all three agreed that it must carry on somehow. We turned to Elia; "Will you be full chairman?" we asked. He looked grave and thoughtful. Solemnly he replied, "I do not feel that I know enough, but if you will support me, I will try."

His new duties include planning the itinerary, the daily schedule, the buying of supplies, appropriating the budget, conferences with extra workers on teaching subjects and materials, arranging transport and living quarters, and selling literature.

Martha is busy at home. Little Clara is eighteen months old now and a new daughter has just arrived. The new house, car, garden and fields demand her constant attention.

Together this unusual couple plan their life as they work toward their goals. In the midst of a continent of upheaval and tension it is refreshing to meet Mr. and Mrs. Elia Saburi. They are examples of the fine leadership being developed in Rhodesia today.

Miss Bernice Huff

Training Children and Influencing People

by RUTH I. POPE

Train up a child in the way he should go: and when he is old he will not depart from it. (Proverbs 22:6. KJV)

TRAINING children and influencing people—this combination has been the lifetime career of Miss Bernice Huff. It was in 1936 that Miss Huff was appointed to strengthen and intensify the kindergarten program in Puerto Rico. Previously she had been the supervisor and teacher of kindergarten at the former Lucy Webb Hayes National Training School for Deaconesses and Missionaries in Washington, D. C.

During the past year several events were held in celebration of her twenty-fifth anniversary as a home missionary in Puerto Rico. In May the staff of George O. Robinson School in Santurce and friends from all over the island honored Miss Huff with a reception and the presentation of a purse as a token of their appreciation. A patio garden, to be known as Huff Garden, was planted with grass, planting flowers, and her favorite hibiscus. It will always be a symbol of her great desire to help people grow and blossom, serve, and radiate joy and beauty, just as Henry Wadsworth Longfellow has written:

In all places, then, and in all seasons,
Flowers expand their light and soul-like wings,
Teaching us, by most persuasive reasons,
How akin they are to human things.

Puerto Rico—the "rich port" and the "land of enchantment"—is known for its huge and colorful flamboyant trees and poinsettias, its rich, thick, green foliage, its sugar cane—and its many children. When she first arrived Miss Huff was surrounded every day with more than seventy-five children in the kindergarten and first grade at Holy Trinity Church on Sol Street in Old San Juan. Little wonder she soon learned the Spanish language and completely identified herself with the people of the island! Here she found many opportunities for service in the Sunday church school and the weekday group work activities.

During the next eleven years kindergartens in that area multiplied and Miss Huff accepted an added assignment. Besides teaching the kindergarten on the Robinson School campus, she became supervisor of the kindergartens and day schools opened in a number of churches on the islands of Puerto Rico, Vieques, and St. Croix. At the same time she continued to carry on her group work activity at Sol Street Church and retain her interest in the people of that neighborhood.

The second honor bestowed upon Miss Huff was the inauguration of the Bernice Huff Award. This is an annual award for a Puerto Rican student in the senior class who does the most outstanding work in English. Establishing such an award in her name is most fitting. Just as Miss Huff saw the necessity of mastering the Spanish language to serve more effectively in the field to which she was called, it is important for the Puerto Rican students to become proficient in English in order to meet the demands of the times.

The Woman's Society of Christian Service of Puerto Rico also honored Miss Huff with a reception at the University Methodist Church in Rio Piedras. Local women, in addition to the conference officers, extension school teachers, and pastors, were present to express their appreciation and greet her at this time.

The Reverend John Shappell, superintendent of George O. Robinson School, paid a tribute to Miss Huff at the session of the Puerto Rico Provisional Conference. Though now retired, she will continue to be a part of the staff of Robinson School, serving as hostess to the many guests who visit the school. In this capacity she will be able to interpret the culture of the people and introduce the visitors to the rich bounties of nature on this beautiful island.

As a student of nature, Miss Huff is known for her versatility in using everything at hand. Fronds from the coconut palm are woven into birds for decorating packages or to wear as a lapel pin; the dried coconut blossoms from which the coconut falls are arranged into an artistic bouquet.

Her chief hobby, however, is conchology. She is keenly interested in the many kinds of shells, including the limpet, the sea urchin, and the conch, washed up on the sands of the Atlantic Ocean and the Caribbean Sea. These she uses for decorative purposes or makes them into beautiful shell dolls to be shared with friends. Her love of the sea is expressed in a stanza from "The Sea Limits" by Dante Gabriel Rossetti:

Gather a shell from the strown beach
And listen at its lips; they sigh
The same desire and mystery,
The echo of the whole sea's speech.

A Dream Becomes Reality . . .

BROOKS-HOWELL HOME DEDICATION

A dream of many years became a reality on November 5 with the dedication of the handsome new Brooks-Howell Home for Retired Missionaries and Deaconesses in Asheville, North Carolina. For Mrs. Frank G. Brooks, who delivered the dedication address, it was a dream come true in a special way, since she was president of the Woman's Division at the time of the Fourth Assembly in Milwaukee when the first offering was taken for the home. She is also one of two prominent Methodist women for whom the home is named, the other being the late Miss Mabel K. Howell, long-time teacher at Scarritt College.

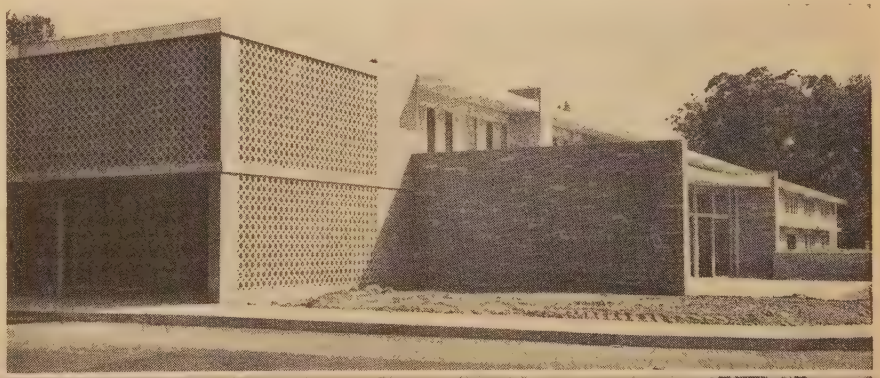
Residents of the home, members of the executive board, representatives of the Woman's Division, men and women from the Western North Carolina Conference and all parts of the Southeastern Jurisdiction gathered for the service of praise, gratitude, and dedication. Reviewing the home's history, Miss Emma Burris, executive secretary for social welfare and medical work, recalled the purchase of the property in 1956 and the home's opening in 1957 with eight retired residents. The new building accommodates sixty persons.

In providing this beautiful residence, thousands of Methodist women from all parts of the country have helped to express their appreciation to the devoted service of missionaries and deaconesses in all parts of the world.

Publicity by Louis Wright
Photographs by H. Malcolm Gamble

Much credit for the dream's fulfillment is due to hard-working members of the local building committee. Left to right they are Miss Reva McNabb, new director; Mrs. Rupert Crowell, chairman of executive board from 1957 until 1961; Mrs. Thomas E. Frutchey, chairman of the board since the dedication; Miss Mabel Metzger, retired director; Mrs. E. D. Chandler, chairman of the building committee; and J. L. Hipple, all of Asheville, North Carolina.

The front entrance of handsome new Brooks-Howell Home, built at a cost of approximately $768,000. Visible at the right is the 20-bed infirmary wing. This includes consultation rooms and offices for doctors and nurses, a diet kitchen, sun parlor, treatment rooms and a nurses' station. Features on the first floor are a library, recreation room, a dining room where 200 persons can be served, and a modern all-electric kitchen.



Landscaping will provide a special flower garden and a picnic area with courts for outdoor games. Every known convenience has been installed to make life comfortable for the residents.

JESUS IS LORD

by

DOROTHY FARRAR

This is the second of two meditations given by Dr. Farrar at the meeting of the World Federation of Methodist Women in Oslo, Norway. The first appeared in the November issue.

YESTERDAY we were thinking together about our need of the Holy Spirit's help in discerning the Lordship of Jesus Christ. Today we shall consider our need of His help in surrendering to and trusting in the Lord to whom all authority in heaven and earth is given.

As we face the Lord we begin to realize how entire is His claim upon us. He gives us Himself and He asks our complete allegiance and utter trust. We are face to face with the crisis, the only crisis that matters, of our lives. We have not wanted to see Him like this. We want a Lord who will soothe and sympathize, who will enter our lives when we are in difficulties and who will stand aside until we call upon Him again. We want a Lord who will give us easy reassurance in the face of death and who will promise a fairy-tale ending to the story of life "they all lived happily ever after." We long for a Lord who will never let the worst happen to any of us. We do not always care for His way of salvation.

If only some occasional prayers, scattered texts from the Bible, regular church going, kind deeds and friendly actions were enough. But they are not. Perhaps we think that as leaders in His Church we are not like this because we have grown beyond it. Have we? How often do we fall back into the way of life described as "achieving rather than believing"? How little we often expect of Him or offer to Him. Has our church, of which we are a part, really escaped from a whirl of activity into the power of faith?

Even the best of us have to face the stark fact that God "looketh upon the heart." Not our actions alone but the motive for actions, our words and our secret thoughts, our behavior and the cause of it come beneath His searching gaze.

An English scholar, William Manson, has said that to face Him "is a gracious calling of the Lord, but is also a very searching and disturbing experience." To be disturbed and profoundly disturbed by Christ is not what we want; yet if we have never known this searching experience have we ever really met Christ at all? Have we been content with something labeled Christianity and never really known anything about it?

I shall never forget listening in a North of England Synod to a great scholar and most humble Christian. He had been asked to speak to us but all he did was to say a sentence or two about the sin in the church and in himself and then slowly and with a sincerity that pierced our hearts he repeated the hymn "Rock of Ages" and sat down.

He came to the familiar words and spoke them in a way that made me think that I had never really heard them before.

Nothing in my hands I bring,
Simply to Thy Cross I cling;
Naked come to Thee for dress;
Helpless, look to Thee for grace,
Foul I to the fountain fly:
Wash me Savior or I die.

As I looked at his face, I discerned the Lord Himself who had inspired this passionate prayer for holiness. I wondered what we had been talking about all day and thought how little it all mattered beside this: our desperate need and

Dr. Dorothy Farrar of Great Britain, newly-elected vice-president of the World Federation of Methodist Women, Mrs. Jose Valencia of the Philippines, and Mrs. Signe Nyquist of Finland catch a humorous remark at a session of the World Federation Assembly in Oslo.

Elizabeth Marchant

His grace surpassing all our scanty thought. The Lord is greater than we think, kinder than we think, more majestic than we think. He is our saving Lord and we try by our puny efforts to save ourselves. He is indeed a disturber of our complacency.

As we look still further at the loving claim He makes upon us, we realize that the central difficulty is that we are, or think we are, self-directed people and so we want to remain. To surrender to a love which would take entire possession seems an impossibility. To yield to the constant pressure of such humble, patient, yet almighty, compassion seems beyond us even when in part we would desire to do so. At times we decide "to give ourselves to Him," "to decide for Him," "to profess our faith" and yet find little peace in so doing. We try and try to renounce the "self first principle" for the "no to thyself principle" and yet we fail.

Then one day we come to the end of the long road of human effort and realize that He has brought us there and we can say no more than "Nay but I yield." He came all the way to seek us, suffered our rejection and hostility yet companies ever with us. We read the signs of the stable, the cross and the empty tomb and see that all has been done for us—nothing in our hands we bring. It is our saving Lord who confronts us.

Are we as Methodist ready to say to the world that training, instructions, committees, discussion of problems can be but the empty husks by which we are trying to satisfy ourselves and the world? Surely it is time that we laid hold again on our heritage and ceased living and preaching a weak pre-Aldersgate type of religious life.

We stand for nothing in the World Church if we do not stand for the salvation by faith and grace, which means a living encounter between a helpless person and a saving Lord. It may be that here (at Oslo) we are facing the possibility of being real Methodist Christians in a Methodist church or only a set of busy, vocal conference-tasters.

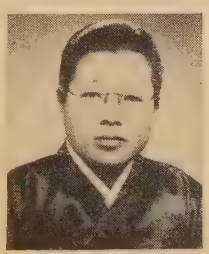
It is surely manifest to us that of ourselves we can do nothing. We need the help of the Holy Spirit to discern our own saving Lord and to surrender to His mighty love. When we must say, "I can do nothing more," and are willing to wait even in darkness and in distress, longing for Him to be made real to our deepest selves, then we shall discern Him through the Holy Spirit's constant movement in us. We shall find Him pardoning our selfishness, daily rescuing us from the self-first principle and setting us free to serve Him with a quite remarkable power of new quality.

It does not matter how far we have traveled along the road to God, we shall never discover the full wonder of belonging wholly to our Lord. He is always revealing to us tracts of self-love which we had not seen and asking still that we shall surrender to a love that passeth knowledge.

To this point of surrender we are brought by the Holy Spirit at work within us; in a daily loving surrender of self and self-direction to Him, we are sustained by the power of the Holy Spirit. Then in that other life, saved from self into a new love for one another, we shall see Him as He is and join in the great outpouring of love and worship to the Lord Jesus Christ and to Him that sitteth upon the Throne.

Behold the servant of the Lord,
I wait Thy guiding eye to feel,
To hear and keep Thy every word
To prove and do Thy perfect will.
Joyful from my own works to cease,
Glad to fulfill all righteousness.
—Charles Wesley

Dr. Helen Kim Retires



Dr. Helen Kim

Dr. Ogkill Kim

Dr. Helen Kim, the foremost woman educator in Korea, retired after fourty-four years of dedication to Ewha University in Seoul, Korea. Alumni, distinguished educators and guests, faculty members, and thousands of students attended the farewell ceremony.

Dr. Kim began teaching at Ewha in 1917. In 1939 she became the first Korean president of Ewha Woman's University, succeeding Dr. Alice R. Appenzeller, beloved American missionary.

"My happiest occasions have been in watching choir members in white traditional Korean dress sing for Christmas and Easter services," she recalled. Her most difficult time was to keep the school running during World War II without the helping hand from America. In spite of enormous difficulties she managed.

Since 1945, Dr. Kim has participated in some thirty international conferences becoming internationally known as a diplomat as well as an educator.

One of seven children, Helen Kim was born in March 1899 in Inchon. Ewha is truly her alma mater from primary school days through college. She came to the United States for further study and was graduated from Ohio Wesleyan University and also the graduate schools of Boston and Columbia Universities.

"My motto of life," she said, "is to live with smiles, live in belief, and live helping others." A devoted Christian, Dr. Kim has plans to engage in evangelistic work. Miss Ogkill Kim, the new president, has been on the Ewha staff for fifteen years as a teacher and administrator.

Miss Amber Van, formerly a missionary in China, served for the past several years as counselor at the Protestant Foundation for International Students at the University of Michigan in Ann Arbor. Last summer she was married to Mr. George Burnham, of Ann Arbor, where they are making their home. She wrote this meditation while in China.

Sunday Evening Before Christmas or During Advent

Tonight I light a red candle. Red is the color Chinese use for happiness; it is seen at marriages or at births. Let it be our Advent candle symbolizing the love of God for us.

Red is for the joy in our hearts: may all who come to our homes find peace and quietness and sureness—certainty of the triumph of love and God in our lives.

Red is for courage: courage to face difficult problems and new situations; courage for those who this year will not be with families and loved ones.

Red for the expectation of Jesus' coming with new power to men's hearts and for the promise of a better world that lies in all new life. "For unto us a child is born." Tonight I light the home candle—joy, courage, expectation.

Christmas Eve

Tonight I light a green candle for newness, for freshness of pine trees and crisp holly leaves.

For all new friends I give special thanks and forget not those with whom the bonds of love have been strengthened through the years.

I light the candle in praise of the universality of all good things for the fellowship of the world. Green for the world seeking a new birth of unity and peace.

I give thanks for fellowship with people in far places whom I do not know who yet share with me a new hope. My heart goes out to all those who have too much and yet lack love, the greatest gift of all, to those who, like me, love their families and the daily joys of life. "Everywhere, everywhere, Christmas tonight."

Tonight I light the world candle.

Christmas Morning

In a dark world there is still a Christmas morning. There will still be an Easter morning. The Babe of Bethlehem is the promise. The Child grew into the Man who facing the cross comforted His disciples

with the words: "Be of good cheer; I have overcome the world."

This morning I light a yellow candle for the glory of God and of His Son Jesus Christ, the radiant Light which came among us and would dwell in us.

As Thou didst reveal Thyself to the disciples in the upper room the night Thou didst go to the cross, as Thou didst come to them beside the sea after the dark days of the crucifixion, O Christ, restore our homes and faith and charity. Keep Thy radiance before us. Let Thy glory be seen in us.

New Year's Eve

Tonight I light the white candle of hope. White is the color Chinese use at funerals. Let it be for us death to all those sins which so easily beset us—separateness, lack of relationship, pride, hypocrisy.

White for the hope that in our personal lives we may find faith adequate for our needs. White for the hope that in the world there may be true peace.

Let us be bold this New Year to hope for better things for all people everywhere. "Our hope does not disappoint us because God's love has been poured into our hearts."

Lights of home, of fellowship, of hope—these are our Christmas candles, symbols of God's love illuminating our common life. May they burn brightly throughout the New Year.

For this is the light which lighteth every life, even the love of God as seen in Jesus who became flesh and dwelt among us.

"The light ever shineth in the darkness and the darkness has not overcome it."

[1] From the *Y.W.C.A. Magazine*. Used by permission.

Serving the Present Age

by MRS. J. FOUNT TILLMAN

TWO specific actions of far-reaching significance were taken by the Woman's Division at the September meeting. It is my privilege and joy to report these actions to you.

The first relates to the United Nations. The November issue of THE METHODIST WOMAN carried an article (page 27) which presented the opportunities and need for a Christian Center near the U.N. Headquarters. Through the Department of Christian Social Relations the Woman's Division maintains a relationship with the Board of Christian Social Concerns. These two groups within The Methodist Church carry responsibility in the U.N. area.

Desirable property was available, but the Board of Christian Social Concerns did not have funds to acquire it for the Church. The Woman's Division voted an interest-free loan, in perpetuity, of $500,000 to make possible the purchase of the land. The loan is a tangible expression of our faith in the United Nations. A Christian Center will serve seminar groups more satisfactorily and will enable the staff to make more contacts with U.N. delegates, members of the secretariat, and others coming to the U.N. Such a center will afford added opportunity for a Christian witness. It will be available also for interdenominational programs and rental space.

Another action of equal importance concerns the training of women in the Congo for responsibility within their homes and nation. Few Congolese women have had the privilege of any education.

For more than a year Methodist women have studied the situation. Home Economics in its broadest aspects is perhaps the first and most urgent need. Specialists have made studies and mapped out a five-year Home Economics program which will be related to the Congo Polytechnic Institute sponsored by the Protestant Council of Churches in the Congo. The project will cost approximately $2,000,000.

The Woman's Division voted to participate in this five-year program and approved the immediate grant of $100,000 to begin the work with provisions for additional funds up to $1,000,000 as the program develops.

These two contributions are made possible by sales of securities which released profits, but leave designated capital and interest intact. It is not possible to use any of these funds for regular appropriations for the on-going program. Even though the Woman's Division has designated capital funds, we lack sufficient income from pledges to meet all the needs of our work. Few realize that approximately *one million dollars per month* are needed to maintain the total program around the world.

METHODIST WOMEN AT NEW DELHI

Mrs. J. Fount Tillman, president of the Woman's Division, is now in India attending the Third Assembly of the World Council of Churches which is meeting in New Delhi from November 18 to December 6. Prior to the Assembly Mrs. Tillman attended the Madras Consultation on the Cooperation of Men and Women in Church and Society.

Mrs. Tillman is one of forty-three delegates elected by the 1960 General Conference to represent The Methodist Church at New Delhi. Included in that number are five other women: Mrs. Porter Brown, general secretary of the Woman's Division; Dr. Ivy Chou, principal, Methodist Theological School, Sibu, Sarawak; Miss Chanda Christdas, principal, Stanley Girls' School, Hyderabad, India; Miss Neliya Moreira, principal, Methodist Girls' School, Penang, Malaya; and Miss Sara Kashi Ram, principal, Johnson Girls' High School, Jabalpur, India.

Three staff members have special assignments: Miss Marian Derby is attending the Assembly as an adviser. Miss Dorothy McConnell is covering the Assembly for WORLD OUTLOOK, and Miss Sarah Parrott is a coopted member of the press staff. Methodism is glad also to claim Miss Betty Thompson, public relations director, and Miss Eleanor Kent Browne, administrative secretary, for the World Council of Churches.

department of CHRISTIAN SOCIAL RELATIONS

Dear Friends:

This December 1961 finds the world shaken by fears and uncertainties in many places and for many reasons. The resumption of nuclear testing by leading nations of the world, the lack of specific progress toward disarmament, the increasingly heavy role of United Nations in world affairs, national and worldwide racial tensions, new freedoms for many peoples—all these things and many more call Christians to new understanding and responsibilities in these times.

The Christmas season, traditionally a joyous family festival and a time for special observance of the Birthday of the Christ Child, will be overcast with new needs to see the urgency of the issues in our world. No family in this kind of world is unrelated to the families in other lands. This very fact makes the suggestions on the following pages timely and appropriate. The days of vacation from school schedules following Christmas Day may provide a possible time for churches to help their families gain new insights. The Christmas season may be the time *to begin* some of these plans with the hope that interest and active concern will continue in the weeks and months following Christmas.

December 10, 1961 marks the thirteenth anniversary of the adoption of the *Universal Declaration of Human Rights* by the United Nations. The October pages of THE METHODIST WOMAN suggested ways of sharing in this observance. Doubtless many Woman's Societies and Guilds have already made full use of their opportunities to plan and promote participation in

church-wide and community-wide observances in addition to, or as a part of the interests of our own groups.

Be sure to watch for the January issue of THE METHODIST WOMAN where you will find a legislative round-up of issues pending in the second session of the 87th Congress. You and your committee members may wish to plan toward a meeting in early January when you can decide together what special efforts you may wish to recommend to your own Woman's Societies and Guilds.

By the time you receive *this* copy of THE METHODIST WOMAN, many of you will already have the *New Manual* on *The Quadrennial Program on Race*, entitled "We Can and We Will," by Dwight W. Culver—Price 75 cents. This is "a must" for every local church Commission on Christian Social Concerns and its members!

May this Christmas Season of 1961 bring new understanding of our responsibility as Christians for *peace on earth.*

Sincerely yours,
THELMA STEVENS
MARGARET R. BENDER
THERESSA HOOVER

Pictures appearing on the Christian Social Relations pages this month are selected Christmas cards from those sold this year by UNICEF for the United Nations Children's Fund and by Lit-Lit, of the Committee on World Literacy and Christian Literature of the National Council of Churches.

A Christmas "Seminar in Miniature"

AS your mind drifts back, as it is bound to do at this time of year, what stands out as the most meaningful experiences in past Christmases? The first carol sing of each season? The quiet of an expectant house after the children have finally given up the Christmas Eve battle to stay awake and watch for Santa? The tree trimming supper when the family gathers from near and far? The moment when you step out of the church candlelight service into the dark silence of Christmas morning? Whatever experiences are most precious to you, there is room for one more which could help to tie your community together in a richer understanding.

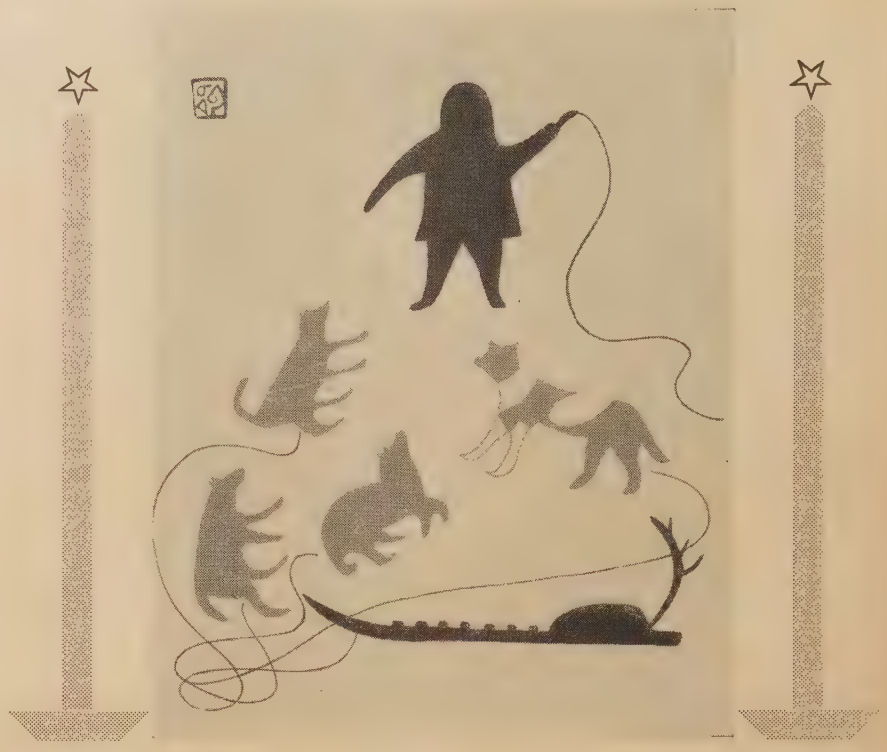
A *family* Seminar in Miniature based on the joys and understandings of the Christmas season could be such an experience. This type of seminar should be kept small so that each member can feel intensely a part of what goes on. If your church is small the most suitable thing may be to involve the entire church. If it is a large church possibly your best unit would be your own block or an area for several blocks in the neighborhood of the church.

Before beginning to plan, the committee will want to read *A Guide for a "Seminar in Miniature"** (15 cents). Then decide whether it would be best to begin it with a supper or to use the early evening. If there is to be a supper it should be informal, probably the "potluck type" in which each family brings a dish so that no one will spend too much time on food preparation. Several might be assigned to bring the main dish which is the family favorite during the days of Christmas preparation. Others might bring their favorite Christmas season salads, others the dessert that spells Christmas for them. Rolls, beverages and other complements to this menu could be furnished by a committee.

You will want to begin the seminar with worship. Since we will be thinking about what Christmas has to say to us as we wrestle with the problems of families in this world of rapid social change, be sure the worship period gives special insights into this. One method might be to ask a group to meet a few days before the occasion to talk about the places in the world where things seem to be hardest for families this particular Christmas. After half a dozen are chosen, each member of the committee could prepare to introduce a particular problem in some fashion such as this:

First Speaker: "I think that families in Berlin are closest to my heart tonight as I think about the uncertainties they face. We've asked Mark Jones to pray in his own words for the children in Berlin who were old enough to go to school for the first time this year just as he was. After he is finished Ted Barton will pray for all the fathers and mothers who have young families like his and Myra's. After they have finished I hope that some of the rest will want to add prayers. Three other members of the worship committee have also selected areas of the world for which they want to pray. Each in turn will tell you how he or she has planned the season of prayer for that particular country."

The plan might then proceed as the committee thinks appropriate. Some of the following ideas may be suggestive.



• The season of prayer could be followed by a period of carol singing, with a special effort to make this a time of unity with many other families in other parts of the world who may be celebrating the holiday with song or wishing that they might do so. It will be worthwhile to have the national background of the carols explained. This task might appropriately be assigned to the older children in the group. They would need time to prepare.

• One item might be a discussion of eternal values represented by the Christmas customs and symbols that we prize most highly. Someone would need to be appointed as leader for this discussion. *Eternal Values in A World of Change** (50 cents) by James K. Mathews might be used as the basis for selecting a list of values to be related to the customs and symbols. It might be helpful to have a blackboard on hand to record the choices of the group. A discussion of eternal values held at Christmas time could be a great help in re-establishing the real meaning of Christmas. Participating in such a discussion could help children to see Christmas in a more meaningful way.

• An important phase of the program might include reports by several members of the group on what they consider the most important developments (for good or bad) that are affecting families in today's world. Those participating in this part of the program should have access to the source book *The Family In a World of Rapid Social Change** (50 cents).

With proper background one person in this group might discuss the effect of these forces in the local community. The group discussion may point up constructive ways by which the group or the church can help to interpret the specific problems and give guidance to families. The community must see itself as a part of the worldwide developments. Such things as world crises with their resulting "calling up" of large groups of military men, the increased employment of women, automation, the problems resulting from the increased life span might be good topics to be discussed in this way.

• It would be worthwhile to have a family if possible from some other part of the world or a foreign student present to take part in the discussion as well as to participate in the rest of the experience.

• If there are a number of small

children in the group you may want to arrange to have one or two teenagers take them into another room for quiet games during this part of the program. In order to emphasize the theme of the seminar for the children the games might be chosen from *Games of Many Nations*[1] by E. O. Harbin—Abingdon Press, $1.95, or stories might be told from *Ride With the Sun,* Folk *Tales and Stories from All the Nations of the United Nations,* collected by the U. N. Woman's Guild, McGraw-Hill Books for Young People, $3.50. Materials from the UNICEF Hi Neighbor project might also be used. For information write the U. S. Committee for UNICEF, United Nations, New York 17, New York.

• Another feature of such a seminar in miniature might be a group discussion of plans for the future. This might include such questions as these: Do we want more times like this when families come together to think about their world? Are there things that we can do immediately to give more meaning to the lives of families in our immediate neighborhood or elsewhere in the world at this holy season? What ought we to put on the "good resolutions" lists for our after-Christmas action? Do we understand well enough the families with different backgrounds in our community? How about housing in our community? Are the opportunities equal for all? Are there any people in our community who have less access to recreation or social services than others?

After a summary of the discussion, another season of prayer would be a fitting close for the evening.

If you have decided to make this a neighborhood or block affair you will need to face the problem of families and individuals living in the community who do not share the Protestant Christian traditions of Christmas. You will want to discuss this with the Catholic and Jewish neighbors. Some may feel that they can meet very happily with you in such a seminar. If this is the case you will want to take time to talk in a neighborly spirit about likenesses and differences. If Jewish friends decide to join you in such a plan, give them time to explain their own traditions as you explain yours. If the decision is not to try a joint seminar at this time perhaps you can plan other activities that can be done together.

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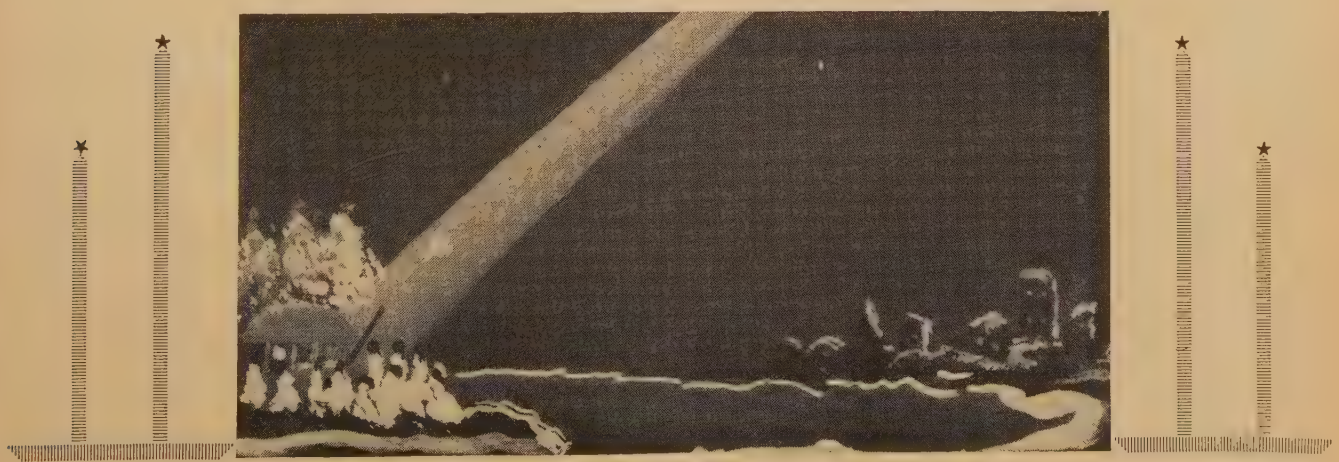
* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

[1] Order from the Cokesbury Bookstore serving your territory.

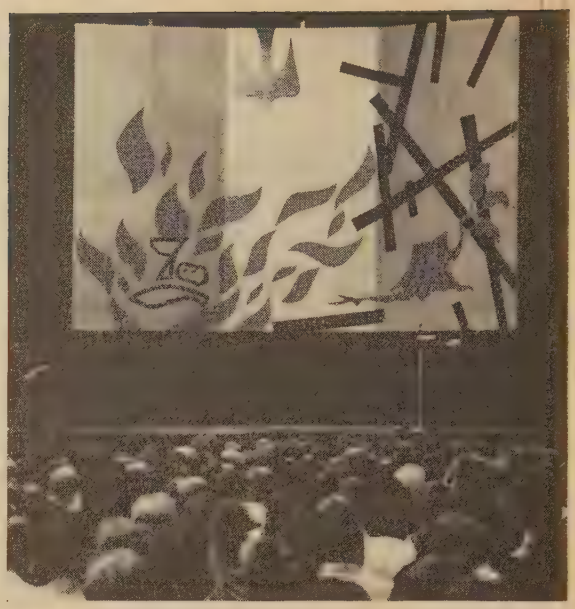


Covenant For New Creation

7th National Methodist Student Movement Conference University of Illinois, Urbana August 26-31, 1961

Students from many parts of the world met daily in more than thirty creative interest groups on a wide variety of vital issues confronting this student generation. Topics ranged from "Understanding Africa" to "Problems of Becoming a Class Church."

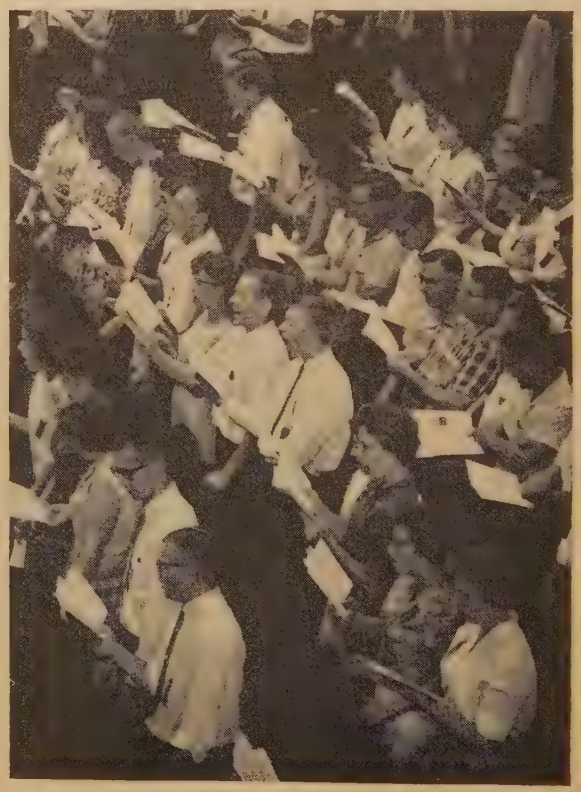
A sermon each morning by the Reverend John Deschner, professor of theology at Southern Methodist University, confronted the conference with its theme, "Covenant for New Creation." His final platform address on "Renewal in the Church" climaxed the conference for many delegates.

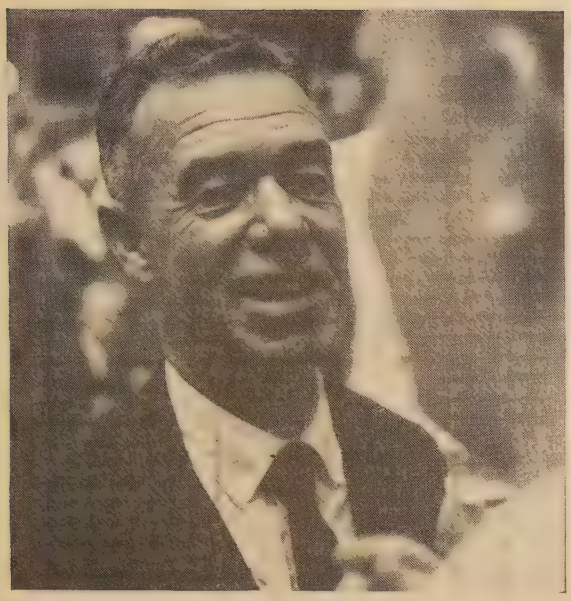


A total of 3,100 delegates met daily in Huff Gymnasium for general sessions. The conference symbol was designed by Miss Margaret Rigg, art editor of *motive* magazine, also director of the conference exhibition of art and sculpture.

Photos by Ed Wallowitch

In the final session of the conference the 168-voice conference choir, brass ensemble, tympani, and the 3,100-member congregation joined in a choral setting of the Wesley Covenant Service. The Methodist Student Movement commissioned Professor Thomas Canning, of the Eastman School of Music, to compose the work which was premiered at the conference.





First major platform address of the conference was by Bishop Gerald H. Kennedy of Los Angeles, speaking on "Creation by Explosion."

Miss Rose Thomas, special-term missionary to Angola, is reunited with Miss Deolinda Almeida from Angola. Over 100 Christian students of many lands attended the conference. Twenty-six missionaries and 17 staff members of the Board of Missions served as resource leaders.

Photos by Ed Wallowitch

Mrs. Porter Brown, general secretary of the Woman's Division of Christian Service, was one of a number of Methodist women participating in the conference. More than thirty secretaries of student work attended the daily seminar organized for them and campus ministers.

An Arts Festival of national significance featured drama, music, dance, painting and sculpture, photography, architecture, poetry, and films. Three dramas were given premiere performances at the conference.

A report on the conference by Gayle Graham Yates, student at Vanderbilt University, member of the National Conference of the MSM Council, appears on page 34.

WORSHIP and PROGRAM SUGGESTIONS

"MAKE THIS A BETTER WORLD, O GOD"

by

MRS. LAWTON VERGER

OPENING THOUGHT: "The harvest truly is plenteous, but the labourers are few." (Matthew 9:37)

HYMN: "O Young and Fearless Prophet" (*The Methodist Hymnal*, No. 266)

SCRIPTURE: Matthew 7:16-20

PRAYER: For the Vision of God

"Gracious God, in Thee we live and move and have our being. In Thy presence is fullness of joy. Break the spell of that which blinds our minds. Purify our hearts that we may see Thee. Renew our inward life through the unseen and eternal. Visit our spirits and witness with them that we are Thy children. *Amen.*" [1]

TALK: Engraved on the gold medal that hung around the neck of the late Dr. Tom Dooley were these words of Robert Frost:

The woods are lovely, dark and deep,
But I have promises to keep,
And miles to go before I sleep.[2]

And miles he went into the small Kingdom of Laos, "where," he said, "the mountains mingle with the night, where there is the anguish of the living and dying, here in these valleys I will work all my days."

He did not wait to see if others would be there to help; he did not stand aside and criticize those who had gone before him as medical missionaries; but he set forth a goal for his life and he was willing to do the work to help make this a better world.

With our hearts still warm with the spirit of Christmas, we face the task of the new year—how to continue to sow seeds of love and kindness and keep Christmas alive all year round.

In this world of hate and greed where men daily turn away from God, there is the sad cry of a babe born many years ago in Bethlehem—love me! Here is our field! In this fertile ground of need lies our duty and our magnificent privilege: to love Christ this year as never before, to work in a spirit of dedication this year as never before. We can keep Christmas all year—*if we really believe in Christmas!*

If each of us, in a profound spirit of rededication, will face this year fully aware that the very value of our existence will be measured by our love for God and service to others—how much better this world will be! Perhaps we can, for when we take inventory of our past year's achievements we will likely find that we want to do more this year, for others!

In man's search for the "peace on earth" of the angels' song, he has tried foreign aid, war, organizations, and treaties, but all have failed. For real peace begins when a person's heart is filled with an earnest desire for God—a desire which manifests itself in unselfish service for others. This is the peace that passes all understanding, the peace for "men of good will."

Many of us pray for better things—more money, perhaps, more conveniences, less work and worry—for ourselves and our loved ones. But if we really want our world to be filled with the spirit of love, then our prayer must be:

O God, please make this a better world—and begin with me.
Let ME look for good in others.
Give ME words of comfort to say to the troubled.
Help ME to remember those less fortunate around me.
Show ME how to smile, how to bring joy to others.
Remind ME to criticize less, to love more, and to show my appreciation to my family and friends who do so much to help me.

"It's me, it's me, it's ME, O Lord . . . standing in the need of prayer." We must accept our *personal* responsibility and commitment to God. It's not my brother, nor my sister, but it's ME, O Lord—*I* need changing, *I* need forgiveness, *I* need help from Thee!

What joy there is in being a better person for God! As the Babe born in the manger grew in stature, and wisdom, and favor, so must our Christian commitment.

We have found our field. We will sow rich seeds if we have the courage to pray and really mean it, "Make this a better world, O God, and begin with me."

The woods are lovely, dark and deep,
But I have promises to keep,
And miles to go before I sleep.

HYMN: "Take My Life, and Let It Be" (*The Methodist Hymnal*, No. 225)

BENEDICTION: O gracious and forgiving God, forgive us for our failures in the past and help us begin our life anew, looking forward to this year with a genuine desire to make this a better world by making ourselves better Christians. Dismiss us with the assurance that thy Holy Spirit will guide us. *Amen.*

QUIZ

(Based on articles in this issue.)

1. **Thirty creative interest groups. Explain.**
2. **Asheville is the site of _____.**
3. **Explain youth representation at Assembly.**
4. **When did Methodism begin work in India?**
5. **What is the Bernice Huff award?**
6. **Good publicity and promotion will solve what?**
7. **23,000,000. Who? What? Where?**
8. **State unchanging values in residence halls.**

Mrs. Verger is secretary of spiritual life in her Woman's Society in Amity, Louisiana.

[1] *The Methodist Hymnal*, page 509.

[2] From *Complete Poems of Robert Frost*. Copyright 1923 by Holt, Rinehart and Winston, Inc. Copyright renewed 1951 by Robert Frost. Reprinted by permission of Holt, Rinehart and Winston, Inc.

Section of Education and Cultivation

H. Dorcas Hall, *Executive Secretary*

MISSIONARY ITINERATION

by ESTHER MORRISON

Miss Morrison is administrative assistant to Miss Dorcas Hall.

Are there any churches in your conference that have not had a visit from a Woman's Division missionary? Or a recent visit from one? At the New and Furloughed Missionaries' Conference at DePauw University in Greencastle, Indiana, last June the Woman's Division missionaries asked the following questions over and over again.

How can we reach the churches where we have never been?

Some churches invite the missionaries over and over again. Other churches never invite a missionary. Why? Could it be that some Woman's Societies or Guilds do not know how to get a missionary speaker or that they think the cost too great to bring a missionary to their church? The cost would be nominal if proper procedures were followed. (See the leaflet *Itineration of Missionaries.**)

When jurisdiction and conference secretaries of promotion plan the itineration of a missionary, district secretaries of promotion should send this information to local societies so that as many people as possible can hear her. This does not mean that the missionary should speak in every church in the district. This might not be practical or possible, but some members might be able to hear the missionary at some nearby place. Such a valuable firsthand experience helps every Woman's Society or Guild to function and fulfill its purpose.

How can we know what the churches and societies expect of us?

Could the conference secretary of promotion, in cooperation with the jurisdiction secretary of promotion, work with the district secretaries to plan for an orientation period with the missionary before she itinerates? Remember that the missionary has not been in the country for several years, and she needs information on recent events and changes since her last furlough. She wants to know the current attitudes, what the local churches will expect and their plans for her. This may make the difference in a successful itineration for her and a worthwhile experience for the church, the Woman's Society and Guild.

A missionary can cover a very full schedule with ease if it is well-planned in advance. Adequate time should be allowed for her to get from one church to another. Also it would be well for her to meet with some members of the local society's executive committee or at least the president and/or the secretary of promotion before speaking to the entire Woman's Society or carrying out whatever plans are made for her.

Do give her the opportunity on arrival to freshen up before she makes a public appearance, so that she can be at her best. Some missionaries rush from an afternoon meeting in one town to an evening meeting in another locality. On arrival at the second place, the audience may be assembled and even waiting. When the missionary has to rush into such a situation things get off to a bad start. Given a few minutes more and a chance to appear at her best, the missionary can be expected to interpret her work in a more effective way.

May we have the opportunity to speak in Negro as well as the white churches when we are in a place that has both?

Secretaries of promotion should keep this in mind as they plan for an itineration. Even if one church does not request a missionary or even know that one is to be in the vicinity, if the missionary is in a place where there are Negro and non-Negro churches, she should be made available to both. Wherever possible, or where the meeting place is sufficiently large, a joint meeting might be planned.

How can we reach the youth?

Often missionaries find that no provision is made for them to meet or speak to the youth of the church. Yet what a challenge for potential missionary candidates! Perhaps as never before this opportunity is uppermost as we are aware of the challenge made to youth by the Peace Corps. Surely, the motivation of the church and its work throughout the world should have this same strong influence on youth to work for peace through our own mission program. (See page 11 of this issue.)

Could our Woman's Societies and Guilds be trained to use missionaries who are available instead of requesting special persons or special fields?

Good publicity and promotion could help solve this problem. Often a request for a special person is due to long-time acquaintance. Some members of the society may have known the family.

For those who love the Lord, let us work together for the good of all in making the wisest possible use of our missionaries.

* Available at Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

New Audio-Visual Resources

Motion Pictures

Day for Witness—Film showing what it means to be a Protestant family in a Roman Catholic-oriented culture. During a day in their lives, the Ortega family must witness to their Evangelical convictions in the face of many problems. Filmed in Buenos Aires, but typical of many Latin American situations. 20 minutes. Color. Rental, $8.

Man on the Doorstep—Moving portrayal of refugees fleeing from Red China to crowded Hong Kong. This composite story of real people facing real situations emphasizes the need and attempt to rehabilitate one refugee. Presented by the Methodist Committee for Overseas Relief. 28 minutes. B/W. Rental, $3.

Filmstrips

Better Than Silver—Story centering on women in a Christian family associated with Lima High School (Peru). The school's outreach and contribution to the community are shown. Narration on 33⅓ rpm record. Color. Sale, $8; rental, $3.50.[2]

The Church in Action—Filmstrip presentation of reasons for a citizen's involvement in citizenship responsibilities. Supplements the text, *Under Orders*. Reading script. Black and white. Sale only, $4, from Office of Visual Education, Room 1351-52, 475 Riverside Drive, New York 27, N. Y.

Imprint—Argentina—Color filmstrip featuring work in Buenos Aires—Union Theological Seminary and the production of Protestant literature at the Methodist Publishing House. Colegio Americano in Rosario is also shown. Narration on 33⅓ rpm record. Sale, $8; rental, $3.50.[2]

This Is Christian Social Relations—Color filmstrip to help secretaries of Christian social relations understand their job. Conference and district secretaries will find it useful in training leaders. Revised for 1960-64 quadrennium. Narration on 33⅓ rpm record. Sale, $8; rental, $3.50.

***Enlarged Listing of Recommended A-V's*—A listing of motion pictures, filmstrips, recordings, and picture packets for use with the 1961-62 study themes; new materials of general interest; and mission a-v's for children. Also included are audio-visuals which picture Methodist misson work in Africa, Japan, Korea, India, Pakistan, Nepal, North America, and Southeast Asia. This catalog was especially prepared for Woman's Societies and Wesleyan Service Guilds. Free. Order from Office of Visual Education, Room 1351-52, 475 Riverside Drive, New York 27, New York.**

[1] Except where otherwise noted, all productions listed are available from Cokesbury Book Store (retail division of The Methodist Publishing House) serving your territory.

[2] These two filmstrips may be purchased together as a set for $12; or each title is available separately for $8 each.

Calendar of Activities

CHILDREN'S WORK: Make final plans for additional sessions study of missions for January. Assist the regular Sunday church school classes with resources for their missionary emphasis. Inform the Woman's Society of mission study plans with the children.

CHRISTIAN SOCIAL RELATIONS: Encourage family Christmas "Seminars in Miniature." See pages 23-25 for suggestions.

LITERATURE AND PUBLICATIONS: Suggest a year's subscription to THE METHODIST WOMAN and WORLD OUTLOOK as a gift from the Woman's Society or Guild for each new member. Order the *Prayer Calendar* 1962 for yourself and for gifts to shut-in members in your church.

MISSIONARY EDUCATION AND SERVICE: Share a Christmas missionary story in the five minutes allowed you for missionary news. Bring plans to the committee on program for the study *The Christian Mission in Latin American Countries.*

PROMOTION: Look ahead to Epiphany, January 6, and plan appropriate observance for receiving new members. Do what seems the next step in improving your society in the light of facts revealed through the check list. (See pages 22-23 in July-August issue of THE METHODIST WOMAN.)

SPIRITUAL LIFE: Cooperate in all special holiday observances of the church. Consider your personal gift for Epiphany. Plan for special tribute to the Wesleyan Service Guild in January.

STUDENT WORK: Work with pastor in planning the observance of Student Recognition Day (fourth Sunday). Welcome students home with fellowship tea or brunch. Order December issue of *motive* for student summer service directory.

SUPPLY WORK: Take inventory to see what has been accomplished and what remains to be done in order to complete your Askings.

TREASURER: Christmas offering serves a dual purpose: it satisfies a member's urge to give at a time of giving and is an approved method for raising the total budget.

VICE-PRESIDENT: Send Christmas card invitations to all the women of the church for the December meeting. It will add greatly to the spirit of the occasion if the participants meet for prayer before the program. Check to see that plans are progressing for the January program.

WESLEYAN SERVICE GUILD: Make final plans for Guild Month.

YOUTH WORK: Study missionary materials for youth and know when mission studies will be in use for both Sunday morning and Sunday evening programs for the rest of the fiscal year.

Christians have a responsibility to help keep Christmas for Christ. The Division of Temperance and General Welfare of the General Board of Christian Social Concerns is sponsoring this nationwide movement.

PROMOTION

HELEN L. JOHNSON, *Secretary of Promotion*

WORKING TOGETHER

ON evaluating the leadership development emphasis in the summer schools a large number of conferences stated that one of the most helpful aspects was "stress on the inter-relatedness of committees in the Woman's Society, as well as relationships to the commissions in the local church. There developed an awareness of the wholeness of the Woman's Society program and the need for leaders to be familiar with all lines of work."

Suggestions for committee conduct were distributed in a clinic for secretaries of promotion. We share this hoping some of the ideas will be helpful in your society.

THE CHAIRMAN'S JOB

1. The chairman is the stimulator.

2. His job is to see that the committee develops a common view of its purposes and shared responsibility for leadership.

3. He sees the chairmanship as a part of a team.

4. His aim is to utilize the interests and release the potential energies of all the members.

WHEN I WORK ON A COMMITTEE I AM—

—exercising my right and my responsibility for democratic self-expression.

—sharing in doing a task that needs to be done and can be done better by a group.

—giving my ideas, my opinions, my feelings, my convictions with reference to the task.

—getting helpful ideas from others who are likewise focusing on the job to be done.

—testing my ideas against the varying experience of others.

—learning the necessity of give and take as the discussion develops.

—carrying responsibility in a thoughtful manner in behalf of the whole group.

—thinking out loud and developing my thoughts in the company of others.

—creating a common unity of purpose and understanding.

—deciding upon the best course of action.

The *Promotion Handbook**, pages 41 and 42, carries a statement entitled "A Good Committee Member." It is possible that some women in your church and community who are not active in the Woman's Society of Christian Service may become interested by having an opportunity to use their skills and interests serving on some committee. Have you tried this possibility as one way to encourage each woman to contribute service and leadership according to her special abilities?—H. L. J.

* Available from Literature Headquarters, 35 cents.

Invitation

Come walk with me to Bethlehem
A path where once the shepherds trod.
Our quest the same, a new-born babe,
The blessed Savior, Son of God.

While following our star-lit course
And list'ning for the seraphim,
We'll humbly pray for peace on earth
And pledge our hearts anew to Him.

—*Ruth Barker Stearns*

Members of the Committee on Organization and Promotion take a picture break. Seated left to right are Mrs. William Fuller, Mrs. A. R. Marquardt, Mrs. E. L. Glossbrenner, Mrs. F. L. McDaniel, Mrs. George Carter, Mrs. Guy Woolpert, Mrs. William Horton, chairman, Miss Helen L. Johnson, Mrs. E. LeRoy Stiffler, Mrs. John Mabuce, Mrs. H. M. Russell, Miss Maryruth Nickels, Mrs. H. J. Stroud, Mrs. Aaron Hutchens, Mrs. Howard Weems. Standing are Miss Barbara Campbell, Mrs. Paul Spencer, Miss Lillian Johnson, Mrs. E. M. Tilton, and Mrs. C. A. Meeker. The committee met at the Interchurch Center in New York City last September. Sorry Mrs. Fuller was cropped out of the picture.

A MEMOGRAM

Fifty days to Epiphany STOP Plans for recognizing new members at that time should be well under way STOP What did you learn about your church and community by using the check list? (Page 23, July-August THE METHODIST WOMAN) STOP Formulate plans for next steps early STOP Lots to do in '62 STOP

Helen Johnson

A FINE IDEA

Sarasota District, Florida Conference, has circulated a District Date Book. It is called "Lest We Forget, Date Book 1961-1962." The booklet indicates the "wholeness of the program" and shows how the interests of the Woman's Society of Christian Service and the Wesleyan Service Guild are a part of the total church program. The district leaders in the Woman's Society worked with the district superintendent in the preparation of the date book. The district lay leader helped, too.

The date book includes a listing of special days and events in chronological order. This includes meetings with the Woman's Society and the Wesleyan Service Guild, and significant meetings within the conference and district program. These relate to church-wide interests in which women participate such as Laymen's Retreat, District Conference, Christian Workers' School and Annual Conference. Likewise such dates as United Nations Day, Human Rights Day, Student Recognition Day and the World Day of Prayer are listed.

Meeting time of local societies are in a separate section. We copy one portion here; others follow under the appropriate heading.

Second Tuesday

Edgewood Fort Myers.. 7:30 p.m.
St. Johns Sarasota.... 7:45 p.m.
Sarasota Trinity
1:30 or 7:30 p.m.
Vame .....10:00 a.m.

Another section carries names and addresses of district officers and secretaries of lines of work, the district superintendent and the district lay leader.

This attractive booklet has real value for strengthening the district society and the wholeness of our work on a district level. The fact that it is mimeographed yet well done from every standpoint makes it a practical suggestion.

A GIFT

During December as we anticipate the Christmas season most of us are caught inquiring, "What shall I get for ———?" If this question refers to a woman in the family—mother, sister, aunt—we offer a suggestion for a gift which is both personal and different. Why not give a Special Membership*? This is a twenty-five dollar ($25) gift and includes an appropriate pin and a certificate.

The value of a Special Membership is twofold; it gives honor and expresses appreciation to the one receiving it, and at the same time provides additional funds for the work of the Woman's Division at home and abroad.

A word of caution is in order. These memberships are of an honorary nature; the recipient continues to make an annual personal offering or pledge to the work of the Woman's Society of Christian Service. Funds for a Special Membership should be sent through regular channels of finance.

* See free leaflet *In Honor*, available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

Missionary Personnel Needs for Home Mission Fields

—HOUSEPARENTS for such places as:

Jesse Lee Home, Seward, Alaska

Epworth Village, York, Nebraska

—REGISTERED NURSES AND MEDICAL TECHNICIANS in such places as:

Newark Maternity Hospital, El Paso, Texas

Maynard-McDougall Memorial Hospital, Nome, Alaska

—CHURCH AND COMMUNITY WORKERS in Town and Country in such places as:

Alabama, Arkansas, Georgia, Kentucky, Mississippi, New Hampshire, North Carolina, Tennessee, and Virginia

—PROGRAM DIRECTORS, GROUP WORKERS and ASSISTANT DIRECTORS in such places as:

Marcy Center, Chicago, Illinois

Wesley Community House, Louisville, Kentucky

Valley Community Center, Pharr, Texas

Homer Toberman Settlement House, San Pedro, California

Bethlehem Centers, Chattanooga, Atlanta, Ft. Worth

Wesley House, Oklahoma City, Oklahoma

Deaconess Home, Philadelphia, Pennsylvania

—TEACHERS in such places as:

George O. Robinson School, San Juan, Puerto Rico

Allen High School, Asheville, North Carolina

Navajo Methodist Mission School, Farmington, New Mexico

Persons interested should write to Miss Allene May Ford, Secretary of Missionary Personnel, Room 1466, 475 Riverside Drive, New York 27, New York.

Missionary Education

BORN TO RAISE THE SONS OF EARTH

THE drama of redemption began with the creation of man. Created in the image of God, is not the corollary that God expected man to be the reflection of Himself? He was made free that he might respond to God who created, loves, and speaks to him. But man, the crown of creation, turned from God. Put in the garden, he was not to be its slave, but to keep it. It existed for him. Though God had to send him and his wife from the garden, His gentleness is shown in that he made clothing for them before doing so.

When Cain, in an endeavor to make himself the center of the universe, appraising others only by whether they were useful or harmful to him, sought to impose his will on God by murdering his brother, again God's gentleness was shown. Estrangement from God means estrangement from our fellow men, with the resulting jealousy, hostility, and anger. We become fugitives and wanderers in the world. We feel as Cain did, that every man's hand is against us. When Cain in his anguish said to God, "My punishment is greater than I can bear," God promised him protection.

As men multiplied and their Creator saw that every imagination of man was evil, "it grieved Him at His heart." The only thing to do was to destroy man and start over, but Noah, who was an upright man and walked with God, found favor in God's sight, and with him God established His covenant. The story of Noah keeps strong the faith that God is never defeated in His world. In the worst society there is always a potential for salvation. Whenever we see judgment coming on the earth, somewhere God is providing a savior. We may have thought of the flood as a fanciful story, but a catastrophe that might involve the whole world in destruction no longer seems impossible.

Again man tried to exalt and glorify himself rather than his Creator. "Go to, let us build us a city and a tower, whose top may reach into heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." (Genesis 11:4) Does the familiarity of such an idea startle you?

After the confounding of the language and the scattering of the people abroad upon the face of the earth, God called to Abram with a command and a promise. "Get thee out . . . and in thee shall all families of the earth be blessed." Abram had been chosen to be a father to a people whom God could use for His redemptive purposes. Abram's faith involved a willingness to adventure and to risk. He went out "not knowing whither he went." As we study Abraham's life, we realize that what happened between him and his Lord required not a single call and response, but a continuing relationship.

In Jacob's pilgrimage, we see the redemptive hand of God. The aggressive, deceiving Jacob goes, and a princely man emerges who has power with God and is given a new name, Israel. But for him the pilgrimage was a long one as it is for most.

Through the story of Joseph, we become aware of God's continued planning and guidance. As one reads of the uprightness of Joseph, one becomes aware that integrity and purity are eternally right, are rooted in the character of God and are essential for the well-being of the world. What a contrast to such integrity is the dishonesty prevalent in America!

As Moses under the guidance of Jahveh led the people of Israel out of Egyptian bondage back to Canaan, fulfilling God's promise to Abraham, our belief in God as the ultimate Determiner of the destiny of man and nations dominates our thought.

The redemptive process moved on through the word of God expressed through his prophets, the word which culminated in the great unknown prophet of the Exile, who saw the suffering people of Israel as God's instruments for the salvation of the other nations. With matchless insight, he predicted the Messiah as a Suffering Servant who would be "wounded for our transgressions," "bruised for our iniquities," and, "cut off out of the land of the living," would continue to make intercession for transgressors.

As we approach the Christmas season rejoicing in the birth of this Suffering Savior, lifting our hearts and voices in adoration to Him, sharing gifts with our loved ones and friends as a reminder of the great Gift to mankind, let us as secretaries of missionary education consider how we can help carry on the work of redemption in our own lives and in the lives of others. May we keep before us Paul's words: "God was in Christ, reconciling the world unto himself . . . and hath committed unto us the word of reconciliation." (II Cor. 5:19)

"Love came down at Christmas,
Love all lovely, Love Divine;
Love was born at Christmas,
Star and angels gave the sign.
. . . . . .
"Love shall be our token,
Love be yours and love be mine . . ."
—*The Methodist Hymnal,* No. 94

student work

SEVENTH NATIONAL METHODIST STUDENT MOVEMENT CONFERENCE

by GAYLE GRAHAM YATES, *student at Vanderbilt University*

A CONGREGATION of 3,100 students, campus pastors, and campus workers with students gathered on the University of Illinois campus in Urbana, Illinois, on August 26 and scattered across the country back to the campuses from which they came on August 31. They came together to consider the theme "Covenant for New Creation."

The conference meant many things to the many people who were its participants, but it was a serious conference attended by serious-minded students, searching for meaning, for purpose, for identity as persons and as Christians. It was a quest for the big questions that face us all. It was a search for understanding the mission of the Church, an opportunity for renewal in the heart of the Christian Gospel. For some, it was commitment to live as new creatures.

The opening night's session was the premiere performance of a drama by Dr. Roger Ortmayer, of the faculty of Perkins School of Theology. Entitled *The Word . . . Is,* the drama dealt with biblical characters, identifiable in their time and our own, committed to letter rather than loyalty, legalism rather than love. Powerful in its impact, the play called us to accept as the persons we are in the places where we are in the time when we are the free gift of the grace of God and to live as new beings in the reality of its meaning.

The schedule which followed was a strenuous one that began at 6:30 A.M. for students who wanted to participate in the Service of Holy Communion, served each morning by bishops of the church. Each day's schedule included worship, Bible study, vocations interest groups, study groups on world affairs and aspects of the Church, Arts Festival seminars, lectures, and concerts of dance or drama. The whole pointed toward a Covenant Service on the final morning in which opportunity was present for each person to present himself afresh to participation in a binding, yet freeing, covenant with God.

Worship each morning was conducted by the Rev. J. Claude Evans, liturgist, and Dr. John Deschner, preacher. Mr. Evans is chaplain at Southern Methodist University and Dr. Deschner is associate professor of theology at Perkins School of Theology. Mr. Evans used an order of worship somewhat like the one in the *Proposed Book of Worship for Methodists.* Dr. Deschner charged daily that persons recognize that "we have come to this place in order to make covenant with God." He preached of the New Covenant given to man in Christ Jesus and of the meaning in redemption of acceptance of the intercession, the giving of himself in our place, made on our behalf by the Christ.

The opening platform address was given by Bishop Gerald Kennedy on "Creation by Explosion." Giving an analysis of current world affairs was Francis O. Wilcox, former assistant secretary of state. Two platform addresses centered on the arts. One, by Dr. Nathan Scott, Jr., of the University of Chicago, insists that there is no Christian philosophy of the arts, but there should be a serious criticism of the arts by the Christian in terms of the Christian faith. The other was given by the Rev. Malcolm Boyd, Episcopalian chaplain, Wayne State University, Detroit, Michigan, who spoke to the struggle in contemporary culture to achieve real communication. Dr. Glenn A. Olds, president of Springfield College in Illinois, insisted on a stronger human emphasis on the whole man in the wholeness of the human span.

The final address, thought by many to be the real culmination of the conference, was given by Dr. Deschner, and was entitled "Renewal in the Church." He called the MSM to awaken to the meaning of the Church in mission and to accept the call to be the force in the Church to revitalize the institution through renewal in the faith, experienced through exodus, the making again of the covenant with God as God's people, the facing of tension inevitable in organization, the creating of community in the sense of truly becoming the body of Christ, and the practicing of intercession after the fashion of Christ's intercession on the cross.

An important feature of the conference was an Arts Festival, which included premieres of three plays, two performances of an *avant garde* dance group, exhibits of painting, sculpture, photographs, architectural design. At daily workshops in contemporary art forms delegates watched and heard expressions of the new creation in the dance, poetry, films, music, painting, photography and architecture. Each workshop attempted to show the possibilities art offers in illumination of the life we live and lucid portrayal of the world we live in.

The final session was John Wesley's Covenant Service in a majestic new musical setting by Thomas Canning, professor at Eastman School of Music in Rochester, New York. With a total absence of shallow sentimentality or emotionalism, the service was a rich and deeply moving experience. For those with the courage to make it, it was the time of a thorough commitment to the life in the New Covenant.

Youth Work

YOUTH AT THE ASSEMBLY

WHEN the Sixth Assembly of the Woman's Society of Christian Service meets in Atlantic City, New Jersey, May 15-18, 1962, youth and student representatives will be among the delegates. Each annual conference has been invited to send one youth and one student, selected by a committee from the conference. These young people are to be active members of the Methodist Youth Fellowship or the Wesley Foundation or the Methodist Student Movement.

Conference presidents and conference secretaries of youth work, student work, and missionary personnel are asked to confer with state directors of student work and conference directors of youth work to assure that the youth and student delegates chosen will be able to share their experiences in a meaningful way when they return home.

Periods of orientation immediately preceding and during the Assembly will help the girls to understand and relate to the Assembly program and to be prepared to interpret its purpose and meaning to the youth of their conference who do not have the privilege of attending.

These young delegates will be housed in the Ambassador Hotel, along with staff of the Woman's Division who have special interest in youth and student work. Some special experiences are being planned for the youth and students, including a party to provide opportunity for them to meet and talk with missionaries, deaconesses and other guests at the Assembly.

In addition to these young people who will participate in the entire program of the Assembly, youth and students from nearby churches and colleges will be invited for the Wednesday and Thursday evening sessions. A drama written for the Assembly will be featured on Wednesday evening. Thursday evening's program will be a commitment service centering around Holy Communion and the Service of Consecration for deaconesses and missionaries of the Woman's Division of Christian Service.

RESOURCES
for
The Christian Mission in Latin American Countries

ON the busy days surrounding this blessed Christmas season, we need also to turn our minds toward the mission studies which will be taking place in January.

The secretary of youth work in the local church is a key person to help make these studies come alive. She will want to be prepared to assist teachers and counselors working with junior high, senior high, and older youth. The following materials will be most valuable in connection with the 1961-1962 world mission theme, "The Christian Mission in Latin American Countries."

GENERAL: *This Is Latin America,** Howard W. Yoder (85 cents); *Fun and Festival From Latin America,** Ella Huff Kepple (75 cents); *Political Map of Latin America** (large $1.25; small 60 cents per dozen).

JUNIOR HIGH: *In the Time of the Condor,** Eleanor Hull (paper $1.75; cloth $2.95); *Guide: How to Use "In the Time of the Condor,"** Rosalie V. Jenkins (75 cents).

SENIOR HIGH: *Days of Decision,** Beverly Chain (paper $1.75; cloth $2.95); *Youth Guide on "Latin American Countries,"** Ruth Juram Smith (75 cents); *Christians for New Times** ($1).

OLDER YOUTH: *Raise a Signal,** compiled by Hyla Stuntz Converse ($1.75).

These materials are supplementary to the regular curriculum units which are found in the January issues as follows:

Junior Hi Times:[1] "Address: Argentina."

Christian Adventure:[1] "From Dawn to Day in the Andes" Closely Graded Eighth-Grade course[1] "Your World—Your Mission."

Studies in Christian Living:[1] "What Is Our Mission in South America?"

Christian Action:[1] "The Church's Mission In Latin America."

Bible Lessons for Youth:[1] "The Church's Mission in Latin America."

Workers With Youth[1] and *Youth Teacher and Counselor*[1] (for the small church) will have additional information and guidance suggestions for adult leaders. *Wide as the World** by Louise B. Griffiths (paper $1.95; cloth $2.95) has been written especially for adults who have responsibility for the missionary education of junior high boys and girls. Adults working with senior high youth will find *In One Spirit** by D. Campbell Wyckoff (paper $1.95; cloth $2:95) a good general resource.

The pamphlet, "Missionary Materials for Youth," gives additional listings of materials available. This may be ordered free of charge from the office of Youth Work, Room 1310, 475 Riverside Drive, New York 27, New York.

* Available at Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio

[1] Available at Cokesbury Book Store serving your area.

Children's Work

MORE THAN GIVING GIFTS

WHEN we were children our celebration of Christmas depended upon the attitudes and customs of our parents and adults. What our children believe about the festival of Christmas today is largely determined by commercial display and the TV media. As leaders in our homes, churches, and communities, it is our task to help children discover what Christ's birth did for the world. During the preparation for this holy festival we can help them widen areas of celebration to include the world community.

December is the month to cultivate the plans for missionary study in January. Helping children understand the meaning of Advent —Christ's birth—is the beginning of our task in missionary education. With the continuation of His life and mission in the world we find the purpose of our interest in missions—to make known to all the world that in Christ we are brothers, one of another.

The preliminary work, through the Council of Children's Workers, should be completed for the mission study in additional sessions and the Sunday school lessons, so now is the time to promote and advertise. In addition to the resource materials produced by the Commission on Missionary Education of the National Council of Churches listed on the Children's Work page of the September issue of THE METHODIST WOMAN we find the Methodist projects emphasized for children in the Group Graded Lesson Series[1] for January 1962.

Primary: "A Methodist Family in Brazil." This unit will help primary boys and girls learn some of the experiences which a Methodist family have as they participate in the life of People's Central Institute in Rio de Janeiro, Brazil.

Junior: "Methodist Work in South America." The juniors will learn that The Methodist Church is carrying on several types of work in various countries in South America.

1. Duncan-Mangum Rural Life Center at Nueva Imperial, Chile.

2. Crandon Institute, Montevideo, Uruguay.

3. First Methodist Church, Lima, Peru, and several outpost churches. In many countries there will be no gay festival of Christmas because the story of the Christ child is unknown. In some areas of our own land, fear, ignorance, hunger and prejudice speak louder than love and understanding. As secretaries and workers with children it is important to keep our hearts and minds open to all opportunities of extending missionary education with boys and girls. In this Christmas season we can open many doors for sharing—material gifts and gifts of the spirit—so let us prepare ourselves that we may become aware.

Dear Friends, may Christmas be to you
More than just a day of giving
Gifts, that have been purchased
Along life's hurried way.
May each one search within his heart,
And find there a love and richness,
Great enough to give unto
Another—perchance the Christ.

And may the holiday be filled
With joy and beauty. As happy hearts
Deck homes with lights and pine,
May holly red and ribbon gay
And sparkling tinsel lend to us
A warmth and glow to spread, then,
Far and wide, the happiness
We share as friends together.

The winter snow lies 'round
Our homes; and though
Its charm brings songs of peace,
Let not its coolness dull
Our hearts and souls.
But let us kindle in our windows—
Candles—that the golden beams
May illuminate some traveler's way.

The Christmas spirit fills our
Hearts in many different fashions;
Yet may our selfless thoughts
Seek out the best from deep within.
As we then herald again the
Saviour's birth and new hope swells
Each life, turn not unto our own—
For peace on earth is meant for ALL.
I find within my heart this prayer:
That God will bless you all, both
Far and near; and may the Christ-child,
Born again this Christmas night, remain
To guide your life throughout the year!

—Gene Maxwell

[1] Available at Cokesbury Book Store serving your area.

A Message to You!

Your Christmas Greetings and Packages Will Get There Faster If You

SHOP AND MAIL EARLY!

To Distant Points, by December 10

For Local Delivery, by December 16

Address legibly—include postal zone number and your return address—wrap packages securely—and

MAIL EARLY!

United States Post Office

WESLEYAN SERVICE GUILD

LILLIAN A. JOHNSON, *Executive Secretary*

Recording Secretary

When the bylaws of the Wesleyan Service Guild were revised, the office of recording secretary became mandatory in district, conference, and jurisdiction Guilds. The bylaws state that the recording secretary shall keep the minutes of the district (conference, jurisdiction) meetings and perform such other duties as may be authorized by the Guild. We have had several suggestions as to what these "other duties" might be.

1. In the conference, the recording secretary might fill out the local unit registration cards. We have heard from some conference secretaries that this is a burden to them when added to other obligations.

2. In the tear-off reports from the local Guilds, the district (conference, jurisdiction) secretary must send these portions to the designated chairmen after she compiles her own reports. The recording secretary might be of help in compiling these reports, and in making a copy of all the tear-offs if the district (conference, jurisdiction) secretary needs them.

3. A list of local officers is sent to the conference secretary. The conference recording secretary could be the one to make lists of local chairmen to be given to conference chairmen.

4. Since it has been found very helpful for the recording secretary to live in close proximity to the district (conference, jurisdiction) secretary, many nominating committees are taking this into consideration.

Christmas Greetings!
The Postmaster-General Says:
Shop and Mail Early
To Distant Points by December 10
For Local Delivery by December 16

"OTHERWISE DROPPED"

In the office of the Wesleyan Service Guild we have been working to compile reports. Now that we have them assembled, we are beginning to ponder some of the figures. Naturally, the number dropped from our rolls is of deep concern to us. Of the 16,627 lost from the Guild rolls, only 2,230 transferred to the Woman's Society of Christian Service. The implication is that, while in certain local instances members are being channeled into the Woman's Society, this is not generally true.

The "number moved away" is another figure to think about. Over 4,000 were reported in this column. We hope that these will be picked up in the places to which they have moved. If they have gone to a town where there is no Guild, they may be the ones who can help the district secretaries get Guild units started in the churches where they now are. We hope someone is keeping track of these members as they go to other places, and sending word about them to Guilds and churches to which they go.

The one that sounds a note of tragedy is the "number otherwise dropped." What happened to them? Why did they leave? What are they doing with that portion of their time formerly spent in the Guild? Or were they ever interested enough to spend much time in it? These are things we need to find out and consider in the evaluation of your program. We recognize that there are legitimate reasons for some of the drop-outs, and that some people just aren't interested in a challenging program. But what if we haven't been challenging enough? If that is the case, may it never be so again!

SPECIAL INTERESTS

SOURCE MATERIALS

Prepared by Mrs. Lee King, chairman of missionary education and service, Sacramento-Nevada District, California-Nevada Conference, and Mrs. David Wood, president, Susannah Wesleyan Service Guild, Sparks, Nevada.

Some of the following articles give pertinent background information on countries where the Special Interests of the Wesleyan Service Guild are located, though they may not be specifically designated as Special Interests. See the June 1961 issue of THE METHODIST WOMAN, page 45, for others.

Foreign Fields—

CHILDREN'S WORK

Africa:

THE METHODIST WOMAN

November 1959—"The World Friendship Group of Girls Studies Africa"

May 1960—"Our Mission Today" by Marian L. Derby

July-August 1960—"Africa. Central Primary School. Mutambara, Southern Rhodesia"

May 1960—"Boarding Department for African Girls" by Anne Cary Eastman

April 1961—"Why Read?" by Anne Cary Eastman

May 1961—"Preparing Leaders for the Congo" by Annimae White

May 1961—"Status of Women in the New Congo" by Marlene Harmon

June 1961—"Rhodesia Women Train for Leadership" by Eunice E. Dodge

WORLD OUTLOOK

January 1960—"In Africa a New Exodus" by Omar L. Hartzler

October 1960—"In the Silence of Rhodesia" by Mollie E. Townsend

December 1960—"Christian Leaders in the Congo" by Elizabeth Watson

December 1960—"Missionaries Return to Congo Stations"

January 1961—"A Venture in Understanding" by Betty Thompson

February 1961—"To Serve the New Africa"

March 1961—"Make a Joyful Noise" by Dorothy R. Gilbert

March 1961—"Cooperation of Men and Women" by Madeleine Barot

March 1961—"Congo Missionaries Evacuated Again"

April 1961—"Africa . . . A Changing Continent" by Newell S. Booth and Ralph E. Dodge

April 1961—"Nothing Can Stop African Women" by Margaret R. Bender

Do You Know? Work of the Foreign Department

Mutambara. Central Primary School, page 18.

India and Pakistan:

THE METHODIST WOMAN

November 1959—"Land of Opportunity for a Christian Literature Program" by Mrs. E. LeRoy Stiffler

September 1960—"Literature for Children"

May 1960—"Our Mission Today" by Marian L. Derby

July-August 1960—"Pakistan 1960" by Murden Woods

WORLD OUTLOOK

January 1961—"The Battle for the Minds of Men" by Mrs. E. LeRoy Stiffler

April 1961—"Southern Asia"

Japan:

THE METHODIST WOMAN

July-August 1960—"Seiwa Joshi Gakuin" by Pearle McCain

May 1961—"The Role of the Dormitory Matron"

WORLD OUTLOOK

November 1959—Picture Section. "Aikei Gakuin Social Center"

Do You Know? Work of the Foreign Department

Nishinomiya. Seiwa Joshi Gakuin, page 80

Korea:

WORLD OUTLOOK

January 1960—Picture Section

August 1960—"Korea's Helen Kim" by William Clark

January 1961—"A Missionary's Day in Pusan" by Helen Rosser

March 1961—"American G. I.'s Befriend Thousands of Korean Babies" by Helen Rosser

March 1961—"Cold, Hard Realities in Korea" by Dr. Roberta Rice

March 1961—"A Visit to Pusan" by Lillian B. Polhemus

Channels for the Word in Korea (leaflet)

Building in Korea Today (leaflet)

Christian Community Centers in Korea (leaflet)

Korea Calling (booklet)

Do You Know? Work of the Foreign Department

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Latin America:

THE METHODIST WOMAN

May 1960—"Our Mission Today" by Marian L. Derby

November 1960—"Colegio Americano Celebrates" by Mary Helen Clark

January 1961—"A Visit to America of the Southern Hemisphere" by Lucile Colony

June 1961—"The People's Central Institute, Rio de Janeiro, Brazil" by Lucile Colony

June 1961—"The Christian Mission in Latin American Countries" by Sarah Evans Kenney

WORLD OUTLOOK

January 1961—"The People of the Highlands"

April 1961—"Our Sister Countries of America to the South"

June 1961—"Latin American Lands in Focus" by James E. Ellis and Marian Derby

June 1961—"Education—A Christian Task"

June 1961—"A Lesson From a Bolsa" by Hilda Lee Dail

June 1961—"Women's Organizations in Latin American Protestantism" by Marian Derby

Do You Know? Work of the Foreign Department

People's Central Institute

Mexico:

WORLD OUTLOOK

December 1959—"Christian Writers Workshop in Mexico"

November 1960—"A Good Neighbor Policy in Mexico" by Marjorie Vandervelde

February 1961—"Wanderers Behind Statistics" by Monica B. Owen

June 1961—"International Friendship Venture in Mexico" by Eunice Jones Stickland

June 1961—"Church Women of Mexico at Work" by Marjorie Vandervelde

Do You Know? Work of the Foreign Department

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Southeast Asia and China:

THE METHODIST WOMAN

May 1960—"Our Mission Today" by Marian L. Derby

November 1960—"The Women of Malaya" by Grace Lee

WORLD OUTLOOK

August 1960—"Sarawak Revisited" by Frank T. Cartwright

August 1960—"Mrs. R. A. Ward Returns to China"

September 1960—"Malaya Methodism's Seventy-fifth Anniversary" by Ho Seng Ong

May 1961—"The Face of Southeast China"

Southeast Asia (leaflet)

Do You Know? Work of the Foreign Department

Pages 118-120

Hong Kong:

WORLD OUTLOOK

January 1960—Picture Section

Hong Kong

Widening Horizons (leaflet)

Home Fields—

TOWN AND COUNTRY WORK

Yuma Methodist Mission, Arizona:

THE METHODIST WOMAN

December 1959—"In God United —The U.S.-2 Training Program" by Julianne Leonard

Do You Know? Work of the Home Department

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Cherokee Methodist Center, Western North Carolina:

THE METHODIST WOMAN

July-August 1960—"A Cooperative Venture" by Louise Wright

Cherokee Methodists (leaflet)

Do You Know? Work of the Home Department

Maine Rural Work, West Washington Group Ministry:

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July-August 1960—"Maine Rural Work"

Do You Know? Work of the Home Department

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Scott's Run Settlement, West Virginia:

THE METHODIST WOMAN

May 1960—"Mirrors Reflect Activities at Scott's Run Settlement by Mrs. Harold Rhodes

Do You Know? Work of the Home Department

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Central Texas Rural Work, Limeston County, Texas:

THE METHODIST WOMAN

September 1960—"Central Texas Rural Work"

Do You Know? Work of the Home Department

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NOTE: See June 1961 issue of THE METHODIST WOMAN for a listing of other articles.

NEW UNITS

In a welcoming letter to new Guild units, the Guild office suggests that they write to tell something about the activities of the group, and the unit and its members. These letters are happily received, because they transform a "new Guild unit" into persons. The letters are usually fascinating and bubbling with enthusiasm and plans. We have made a listing of the occupations represented in some of these units. Here are a few:

Unit 1—A government clerk, a railroad office worker, 2 school secretaries, 3 teachers, 2 hotel operators, a cafeteria worker, 2 Stanley brush dealers, 3 office workers.

Unit 2—A beauty shop owner, 2 workers in cleaning establishments, an office worker, 3 paper factory workers, a nurse in a county hospital, a worker in a county hospital, an owner of a butane company, a telephone operator.

Unit 3—A cosmetic studio operator, 2 shoe factory workers, a federal draft board worker, a companion to an elderly woman, a worker for freight lines, a general office worker in a department store.

Unit 4—2 cafeteria workers, 6 teachers, a drive-in owner, a bookkeeper, 2 insurance workers.

Unit 5—A writer in a newspaper office, a senior clerk in Kraft Foods, a kindergarten teacher, 2 registered nurses, a cook in a school cafeteria, a bookkeeper, 2 secretaries.

Unit 6—A school secretary, a storage clerk, an office clerk, an office assistant, a dental assistant, a comptometer operator, a mathematics aide, 3 public school teachers, a director of a child care center, a pre-school teacher.

Unit 7—A nurse, a worker in an insurance company, an assistant director in a hospital for crippled children, an accountant, a government employee, a nurse in a rest home, 2 bookkeepers, an assistant to a business manager.

Unit 8—A bookkeeper and worker in family business, a clerk-stenographer, a secretary to a superintendent of schools, a sales clerk, a stenographer, a clerk-stenographer, and part-time cashier, a gift shop owner and part-time office worker, 4 teachers, a school nurse, a co-editor and publisher of a newspaper, a switchboard operator, a bookkeeper and cashier, a school librarian, a school teacher.

Unit 9—A bookkeeper, a personnel agency owner, an accountant clerk, a commercial artist, 4 public school teachers,.

Unit 10—A law clerk, a supervisor at the telephone company, a key-punch operator, a school teacher, 4 secretaries, other general office workers.

Unit 11—Mostly school teachers, secretaries and a few business women. Few, if any, are not "white collar workers."

Unit 12—5 teachers in grade and high schools, a bank teller, a business manager and bookkeeper, a sales clerk, a demonstration agent, a county welfare worker.

Unit 13—Four work with husbands in their own businesses, a radio commentator, a sewing instructor, a elementary school teacher, 3 registered nurses, a housemother for nurses, a cook, a bookkeeper, a nurses' aid, a PBX operator, 2 clerks, a saleswoman, a secretary.

Unit 14—Federal government employees, clerks, secretaries, hospital workers.

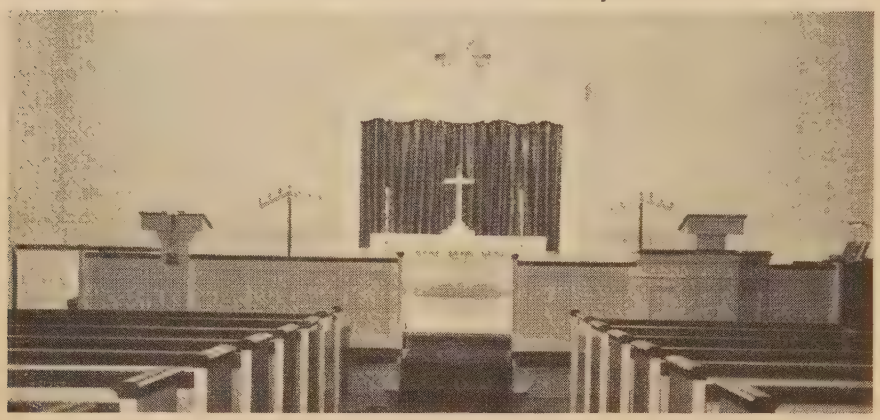
(Continued on page 47)

Literature and Publications

MRS. C. E. WEGNER, *Secretary*
7820 Reading Road, Cincinnati 37, Ohio

Greetings to Local Secretaries of Literature and Publications

This Is Your Literature Headquarters



The chapel at Literature Headquarters in Cincinnati, Ohio.

OF course you all know that the line drawing which captions this page represents the exterior of Literature Headquarters at 7820 Reading Road, Cincinnati 37, Ohio. But do you know that the year 1961 marks the tenth anniversary of the building? I wish each of you could visit Literature Headquarters personally. Since this is impossible I would like to take you on a "Page Tour" of the building to acquaint you with the work which is done here. I hope this will give you a better understanding of the processes by which your literature and magazines are produced, promoted and distributed.

In subsequent issues we plan to take you through the circulation fulfillment department of THE METHODIST WOMAN and WORLD OUTLOOK. Here you will learn what happens when you send in your subscriptions and renewals. At another time we will follow your literature order from the time it is received until it is mailed to you. We will trace the production of a piece of literature from the time it leaves the author's desk until it is ready to be announced as "new material" on the back cover of THE METHODIST WOMAN.

Today we will step inside the building to catch a glimpse of the attractive literature display. Here you may secure a copy of any piece of current literature bearing the imprint of the Woman's Division of Christian Service and other materials recommended for the overall program of the Woman's Society and Guild.

As you pass the literature display your attention is caught by the colorful globe which shows the countries in which the Woman's Division is at work. Then you will walk down the corridor to the left where the open door of the chapel invites you to enter and sit down for a moment's rest and meditation. Here one purpose of the Woman's Society of Christian Service, "to develop the spiritual life," finds expression in the simple beauty of line and color. Each week the staff members at Literature Headquarters meet here in a service of worship.

In this tenth anniversary year we see fulfilled the prophetic words of Mrs. Frank G. Brooks, former president of the Woman's Division. "In future years the Woman's Society of Christian Service will be served more quickly because of greatly increased facilities for handling our literature orders. The women of Methodism may depend upon the same cooperative service from the group of devoted workers at Literature Headquarters."

SUMMER SCHOOLS 1961

In the summer of 1961 members of the Woman's Societies and Wesleyan Service Guilds went to school in large numbers. Secretaries of literature and publications put in many hours presenting and selling the literature and the magazines. Attractive displays drew women to the literature tables to secure their supplies for the year. Reports are still incomplete but by September 15 a total of $85,994.78 had been reported as sold at summer schools, Guild Weekends, and educational seminars. Total sales in 1960 were $71,619.54.

Along with remittances came comments of which the following are typical:

"We had the best school we ever had and sold more literature than ever before."

From Alaska: "It has been a great privilege to attend the first fully accredited School of Missions in the Alaska Mission Conference . . . Alaska is a young state. In our dormitory were twenty-two women who had left 83 children at home with baby sitters!"

"For the first time we had an adequate place to display our literature and as a result sold much more than ever before."

"I sent a $1,000 check to Literature Headquarters. Was I thrilled! I never had such a big check in my hands."

These comments speak volumes.

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WESLEYAN SERVICE GUILD

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Unit 15—A bookkeeper, a worker in the comptroller's office, an accountant, 4 secretaries, 4 teachers, a babysitter, 2 stenographers, a copy writer, a pastor's assistant, a physio-therapist, a case worker, (Public Assistance Office), a program director for the Y.W.C.A.

Unit 16—2 airline stewardesses, 2 medical technicians, several secretaries, a librarian, a home economist, a singer, several teachers.

Unit 17—A school teacher, a saleswoman for sewing machines, a piano teacher, an owner of an ice cream store, a clerk, several office workers.

Memorial Service

We are always glad for ideas that we can pass on to others.

Miss Susanna Davis, past president of a Wesleyan Service Guild in Columbus, Ohio, has sent in a memorial service used in presenting a cross to the church in memory of a deceased member. Excerpts from "The Significance of the Wesleyan Service Guild Emblem" (page 68 in the *Wesleyan Service Guild Handbook*), were used in the service. The *Guild Handbook* contains much material that can be used in preparing programs and services.

Summer Service

Miss Doreen Youngs, of Endicott, New York, did summer service at Thoburn Terrace, Alhambra, California, home for retired deaconesses and missionaries. In a letter to Miss Emma Burris, executive secretary of Social Welfare and Medical Work, Miss Youngs describes her experience:

"You made me very happy when you sent my name to California in the early summer, but that was only the beginning of the joy that came to me at Thoburn Terrace. The summer has been ideal: Miss Mildred Hewes, the director, has been the nicest employer under whom I have ever worked. The staff was an inspiration, and the ladies are the finest in Methodist womanhood. It was a privilege to be with them. All of them have done far more for me than I did for them.

"I went for a month, stayed six weeks, and regretted leaving.

"I have an entirely different conception of southern California now and told our minister today how proud we should be of our Methodist work there.

"Last weekend I attended the Wesleyan Service Guild Weekend in San Diego and am most appreciative of Miss Hewes's suggestion to do so. I am grateful to you for your interest and faith in me and also for your making possible such a glorious summer."

Outstanding Activity of the Year

One Guild secretary reported one of several outstanding activities developed during the year. The study of *Basic Christian Beliefs* inspired members to participate in a missionary project "being conducted on their own doorstep" and which they greatly enjoyed. She said:

"Our church, located within a few blocks of the heart of town, was at one time attended by many old and wealthy families. Now most of the people attending are from what is the 'fringe' area of the city, mostly low income, much less privileged people than one usually encounters in many suburban churches today.

"A Methodist minister and his wife soon realized that a real problem confronted them. They found that many, many children in the area had never gone to church and most of their parents had no desire to bring them. Now the minister and his wife and volunteers who help at various times pick up the children, literally from the doorsteps and street corners where they wait, and take them to church. Many times scrubbing faces and changing clothes is part of the procedure upon arrival. The children have so loved this entire new experience that it has been enlarged to provide recreational facilities in the summer and playground activities as well."

GUILD MONTH—JANUARY
January is Guild Month.

FINANCIAL CONFERENCE REPORT FOR

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOARD
Mrs. Ann Curphey Brown,

Jurisdiction	CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS						
	Adult	W.S.G.	Paid on Pledge 1961-1962	Total Pledged 1961-1962	Youth	Children	Total on Appropriations 1961-1962
Central:							
Central Alabama				$ 2,200.00	$ 49.50		$ 49.50
Central West				2,300.00			
Delaware	$ 3,500.00	$ 125.00	$ 3,625.00	13,000.00	360.00		3,985.00
East Tennessee	18.00		18.00	1,500.00	105.53		123.53
Florida	265.00		265.00	2,000.00			265.00
Georgia	21.00	72.00	93.00	3,150.00	4.95		97.95
Lexington	1,625.00	500.00	2,125.00	14,000.00	235.21		2,360.21
Louisiana	486.25	153.25	639.50	4,820.00	48.15		687.65
Mississippi	191.00		191.00	5,365.00			191.00
North Carolina	851.25		851.25	3,300.00			851.25
South Carolina	1,250.00		1,250.00	5,500.00	55.80		1,305.80
Southwest	127.27		127.27	3,142.65	20.47		147.74
Tennessee	242.50	15.00	257.50	3,700.00	23.16		280.66
Texas	750.00	75.00	825.00	3,300.00	115.65		940.65
Upper Mississippi				1,200.00	29.70		29.70
Washington	646.60	328.90	975.50	11,200.00	166.84	$ 2.50	1,144.84
West Texas	298.00		298.00	3,100.00			298.00
Central Jurisdiction	84.00		84.00				84.00
Total	10,355.87	1,269.15	11,625.02	82,777.65	1,214.96	2.50	12,842.48
North Central Jurisdiction:							
Central Illinois	44,528.95	1,456.25	45,985.20	204,144.00	5,226.10	422.27	51,633.57
Detroit	19,311.31	359.34	19,670.65	191,600.00	4,796.58	133.71	24,600.94
East Wisconsin	6,884.58	113.68	6,998.26	74,100.00	373.96	64.76	7,436.98
Indiana	20,539.32	1,136.29	21,675.61	127,000.00	3,195.90	333.00	25,204.51
Michigan	10,595.50	851.50	11,447.00	113,000.00	3,318.23	119.87	14,885.10
Minnesota	6,915.82	371.30	7,287.12	117,000.00		288.00	7,575.12
North Dakota	1,558.92		1,558.92	28,000.00	1,111.05	30.00	2,699.97
North-East Ohio	24,745.19	163.19	24,908.38	270,000.00	4,637.24	661.53	30,207.15
North Indiana	12,249.82	932.43	13,182.25	160,000.00	5,805.23	291.00	19,278.48
North Iowa	18,996.56	349.90	19,346.46	185,000.00	7,292.45	227.51	26,866.42
Northwest Indiana	5,200.31	67.75	5,268.06	90,000.00	3,066.72	95.15	8,429.93
Ohio	29,231.56	1,388.37	30,619.93	370,750.00	12,085.87	754.81	43,460.61
Rock River	14,453.31	467.56	14,920.87	259,052.00	4,351.95	347.00	19,619.82
South Dakota	4,412.19	33.15	4,445.34	43,900.00	1,960.32	14.58	6,420.24
South Iowa	18,411.34	910.18	19,321.52	152,000.00	7,849.04	178.61	27,349.17
Southern Illinois	14,415.34	1,763.32	16,178.66	70,800.00	1,603.75	80.15	17,862.56
West Wisconsin	3,061.17	24.96	3,086.13	52,250.00	1,673.78	22.75	4,782.66
North Central Jurisdiction							
Total	255,511.19	10,389.17	265,900.36	2,508,596.00	68,348.17	4,064.70	338,313.23
Northeastern:							
Baltimore	10,291.13	153.00	10,444.13	140,000.00	4,712.88		15,157.01
Central New York	5,007.76	184.00	5,191.76	56,600.00	2,135.47	22.00	7,349.23
Central Pennsylvania	5,374.61	61.00	5,435.61	63,850.00	1,637.94	81.57	7,155.12
Erie	9,464.94	20.00	9,484.94	100,000.00	2,867.08	68.00	12,420.02
Genesee	4,624.67	55.00	4,679.67	75,000.00	1,949.84		6,629.51
Maine	1,459.14		1,459.14	11,000.00	168.51	9.26	1,636.91
New England	5,547.50	23.00	5,570.50	41,000.00	1,731.78		7,302.28
New England Southern	2,783.77		2,783.77	30,000.00	1,359.60	16.97	4,160.34
New Hampshire	1,220.26	50.00	1,270.26	9,600.00	242.70		1,512.96
New Jersey	6,235.95	197.50	6,433.45	64,900.00	1,226.84	109.54	7,769.83
New York	5,456.09	546.05	6,002.14	48,000.00	138.55		6,140.69
New York East	10,333.98	688.94	11,022.92	65,500.00	385.22	81.44	11,489.58
Newark	11,783.72	536.25	12,319.97	88,200.00	1,504.09	13.19	13,837.25
Northern New York	6,033.90	53.20	6,087.10	31,750.00	1,151.81		7,238.91
Peninsula	8,109.07	14.70	8,123.77	58,000.00	1,435.50	96.00	9,655.27
Philadelphia	11,136.95	874.94	12,011.89	118,000.00	4,435.31	54.40	16,501.60
Pittsburgh	21,250.13	644.48	21,894.61	118,600.00	5,735.89		27,630.50
Puerto Rico Provisional				100.00			
Troy	10,375.37	133.17	10,508.54	63,000.00	415.39		10,923.93
West Virginia	31,351.00	2,399.92	33,750.92	144,500.00	3,255.49	119.12	37,125.53
Wyoming	10,915.59	221.50	11,137.09	58,500.00	2,995.65		14,132.74
Northeastern Jurisdiction	269.00		269.00				269.00
Total	179,024.53	6,856.65	185,881.18	1,386,100.00	39,485.54	671.49	226,038.21
South Central:							
Central Kansas	21,674.37	1,489.94	23,164.31	200,000.00	5,039.53	265.61	28,469.45
Central Texas	21,630.50	4,889.50	26,520.00	107,000.00	2,043.96	83.22	28,647.18
Indian Mission	173.50		173.50	2,050.00		5.94	179.44
Kansas	8,114.09	919.43	9,033.52	119,000.00	2,462.40	163.00	11,658.92
Little Rock	15,928.76	2,939.48	18,868.24	85,000.00	751.68	207.76	19,827.68

FIRST THREE MONTHS 1961—1962

OF MISSIONS—THE METHODIST CHURCH
Acting Treasurer

DIVISION OF TOTAL RECEIPTS

Total on Appropriations 1960-1961	Appropriations		Week of Prayer (Including W.S.G.)	Cash for Supply Work	Supplementary Gifts	Cultivation ½ of 1c Per Member	Bequests	Total Receipts
	General	Conference Work						
$ 91.30	$ 49.50							$ 49.50
811.00								
3,250.00	2,485.00	$ 1,500.00		$ 152.00		$ 34.00		4,171.00
72.22	123.53							123.53
425.00	265.00							265.00
37.23	97.95			11.50	$14.14			123.59
1,452.20	2,360.21							2,360.21
421.75	687.65			32.25				719.90
109.00	191.00			54.96				245.96
311.42	851.25			115.00		12.00		978.25
1,091.53	1,305.80							1,305.80
98.70	147.74			3.00		4.31		152.05
389.00	280.66							283.66
853.00	940.65							940.65
	29.70							29.70
1,066.12	1,144.84			34.50				1,179.34
300.00	298.00					6.00		304.00
71.55	84.00							84.00
10,851.02	11,342.48	1,500.00		403.21	14.14	56.31		13,316.14
42,115.53	41,083.59	10,549.98	$ 22.45	1,797.02	772.65			54,225.69
22,824.02	23,463.46	1,137.48	7.00	654.60	5,744.82			31,007.36
6,134.25	7,436.98		14.50	18.62	1,523.57			8,993.67
20,703.33	24,304.51	900.00	46.75	959.72	234.05			26,445.03
11,481.70	10,510.10	4,375.00	17.66	175.50	1,119.76			16,198.02
6,573.58	7,575.12		13.69	242.45	328.45			8,159.71
1,122.53	2,699.97			53.00	32.47	24.23		2,809.67
22,699.45	27,307.17	2,899.98	5.72	1,212.30	943.33			32,368.50
13,457.63	19,278.48		1.00	264.34	911.14			20,454.96
19,689.34	25,786.42	1,080.00	20.00	2,394.67	433.46			29,714.55
4,257.62	8,429.93			477.50	65.00			8,972.43
35,351.58	43,460.61		15.00	1,685.91	1,183.00			46,344.52
12,983.91	18,697.16	922.66	100.84	1,919.79	2,985.03			24,625.48
4,670.03	6,420.24		21.85	1,032.10				7,474.19
16,418.86	25,209.17	2,140.00		3,954.40	436.95	201.08		31,941.60
16,703.12	17,862.56			1,257.35	60.00	72.37		19,252.28
4,309.76	4,782.66			653.70	147.82			5,584.18
261,496.24	314,308.13	24,005.10	286.46	18,752.97	16,921.50	297.68		374,571.84
11,347.24	7,457.01	7,700.00	39.00	40.00	690.00			15,926.01
5,847.15	7,349.23		4.00	14.75				7,367.98
7,204.10	4,286.80	2,868.32		625.60				7,780.72
8,322.00	10,920.02	1,500.00	74.69	424.40	305.00			13,224.11
4,149.51	6,029.51	600.00		307.22	397.00			7,333.73
1,530.07	1,636.91			58.00				1,694.91
4,438.11	2,982.28	4,320.00	4.00	793.88	2,499.99			10,600.15
2,173.07	3,160.34	1,000.00	29.85	388.60	145.00			4,723.79
1,071.16	1,512.96		5.33	112.00				1,630.29
8,508.67	5,699.83	2,070.00		285.60	549.03			8,604.46
5,471.48	6,140.69			124.37	378.81			6,643.87
11,559.02	10,327.08	1,162.50	52.70	863.41	140.00			12,545.69
15,680.19	13,837.25		26.35	843.14	439.18			15,145.92
3,069.52	6,888.91	350.00			50.00			7,288.91
9,074.86	6,355.27	3,300.00	75.45	294.52	147.70			10,172.94
12,585.25	9,931.60	6,570.00		1,616.23	1,420.76		$ 500.00	20,038.59
21,200.54	19,905.50	7,725.00	61.11	470.18	140.00			28,301.79
				10.50				10.50
9,631.97	10,923.93		40.90	288.50				11,253.33
34,016.49	37,125.53		19.50	3,169.85	1,145.00	165.00		41,624.88
10,447.66	11,632.75	2,499.99	1.00	473.40	80.00			14,687.14
	269.00							269.00
187,328.06	184,372.40	41,665.81	433.88	11,204.15	8,527.47	165.00	500.00	246,868.71
21,249.98	28,079.45	390.00	42.33	1,237.09	393.35			30,142.22
24,441.46	28,647.18		4.35	2,686.99	1,045.01			32,383.53
228.06	179.44			20.70		6.31		206.45
9,562.64	11,658.92		9.06	675.00	255.00			12,597.98
18,880.87	19,827.68			1,453.00	323.13	60.07		21,663.88

FINANCIAL CONFERENCE REPORT FOR

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOARD

Mrs. Ann Curphey Brown,

Jurisdiction	CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS						
	Adult	W.S.G.	Paid on Pledge 1961-1962	Total Pledged 1961-1962	Youth	Children	Total on Appropriations 1961-1962
South Central (Continued):							
Louisiana	$ 14,054.28	$ 2,908.49	$ 16,962.77	$ 112,225.00	$ 1,706.14	$ 108.65	$ 18,777.56
Missouri East	20,872.30	3,056.08	23,928.38	105,000.00	1,465.50	46.32	25,440.20
Missouri West	11,511.90	1,750.87	13,262.77	145,640.00	3,901.63	80.30	17,244.70
Nebraska	19,080.74	826.94	19,907.68	211,500.00	3,035.83	.....	22,943.51
New Mexico	6,996.50	1,022.50	8,019.00	35,000.00	957.63	.....	8,976.63
North Arkansas	12,211.10	3,748.90	15,960.00	63,800.00	934.53	12.08	16,906.61
North Texas	21,511.25	4,062.60	25,573.85	130,000.00	2,654.15	33.80	28,261.80
Northwest Texas	16,135.82	2,890.24	19,026.06	92,500.00	5,101.45	153.52	24,281.03
Oklahoma	33,141.90	4,976.83	38,118.73	190,000.00	5,732.05	148.89	43,999.67
Rio Grande	173.15	24.00	197.15	2,000.00	52.38	12.85	262.38
Southwest Texas	22,110.05	4,404.15	26,514.20	130,000.00	4,599.43	5.86	31,119.49
Texas	38,364.57	7,158.11	45,522.68	208,650.00	3,429.10	269.39	49,221.17
South Central Jurisdiction	309.48	.....	309.48	.....	.....	.....	309.48
Total	283,994.26	47,068.06	331,062.32	1,939,365.00	43,867.39	1,597.19	376,526.90
Southeastern:							
Alabama-West Florida	15,881.91	2,836.76	18,718.67	101,500.00	672.72	157.60	19,548.99
Florida	46,439.88	5,745.86	52,185.74	182,000.00	4,741.13	183.26	57,110.13
Holston	27,738.65	6,076.04	33,814.69	150,000.00	7,177.30	158.76	41,150.75
Kentucky	11,339.98	2,709.29	14,049.27	83,000.00	1,827.87	101.36	15,978.50
Louisville	11,487.00	1,725.35	13,212.35	76,500.00	2,704.44	85.85	16,002.64
Memphis	18,358.83	4,845.78	23,204.61	99,000.00	1,980.31	51.19	25,236.11
Mississippi	12,279.61	3,063.08	15,342.69	84,000.00	746.37	70.87	16,159.93
North Alabama	23,795.18	4,523.90	28,319.08	115,000.00	2,508.33	95.54	30,922.95
North Carolina	32,469.60	3,232.48	35,702.08	145,300.00	1,393.30	5.00	37,100.38
North Georgia	35,435.00	9,850.00	45,285.00	200,000.00	3,806.96	317.02	49,408.98
North Mississippi	10,350.00	2,370.80	12,720.80	63,100.00	2,297.88	6.89	15,025.57
South Carolina	33,816.46	4,379.47	38,195.93	167,500.00	1,503.00	109.09	39,808.02
South Georgia	20,595.01	3,641.99	24,237.00	145,000.00	2,437.46	176.10	26,850.56
Tennessee	17,159.53	5,683.78	22,843.31	111,200.00	2,108.33	.....	24,951.64
Virginia	48,792.00	4,132.00	52,924.00	260,000.00	4,631.59	485.64	58,041.23
Western North Carolina	30,464.05	5,147.02	35,611.07	176,000.00	7,151.00	658.16	43,420.23
Southeastern Jurisdiction	.....	1,000.00	1,000.00	.....	.....	.....	1,000.00
Total	396,402.69	70,963.60	467,366.29	2,159,100.00	47,687.99	2,662.33	517,716.61
Western:							
Alaska Mission	.....	.....	.....	2,430.00	41.79	.....	41.79
California-Nevada	24,325.17	5,350.46	29,675.63	123,000.00	2,874.53	30.46	32,580.62
Hawaii Mission	1,254.67	.....	1,254.67	3,200.00	201.94	.....	1,456.61
Idaho	1,791.90	8.50	1,800.40	17,195.00	612.90	2.00	2,415.30
Montana	4,615.52	585.24	5,200.76	22,800.00	676.01	.....	5,876.77
Oregon	5,759.49	554.89	6,314.38	62,100.00	934.28	.....	7,248.66
Pacific Japanese Provisional	425.00	100.00	525.00	1,425.00	189.13	.....	714.13
Pacific Northwest	13,487.43	1,121.56	14,608.99	83,000.00	2,145.86	26.18	16,781.03
Rocky Mountain	8,684.96	664.10	9,349.06	77,000.00	1,852.60	54.87	11,256.53
Southern California-Arizona	49,276.75	3,343.50	52,620.25	265,000.00	7,452.01	40.60	60,112.86
Western Jurisdiction	114.15	.....	114.15	.....	.....	.....	114.15
Total	109,735.04	11,728.25	121,463.29	657,150.00	16,981.05	154.11	138,598.45
Total from Conferences	1,235,023.58	148,274.88	1,383,298.46	8,733,088.65	217,585.10	9,152.32	1,610,035.88
Other Income for Appropriations:							
Deaconess Pension Fund	.....	.....	.....	.....	.....	.....	16,551.08
Enrolled Home Missionary Pension Fund	.....	.....	.....	.....	.....	.....	.....
Interest Income Allocated from Permanent and Restricted Funds	.....	.....	.....	.....	.....	.....	.....
Miscellaneous Gifts for Appropriations	.....	.....	.....	.....	.....	.....	7,402.74
							23,953.82
Grand Total	$1,235,023.58	$148,274.88	$1,383,298.46	$8,733,088.65	$217,585.10	$9,152.32	$1,633,989.70

FIRST THREE MONTHS 1961—1962

OF MISSIONS—THE METHODIST CHURCH
Acting Treasurer

DIVISION OF TOTAL RECEIPTS

Total on Appropriations 1960-1961	Appropriations		Week of Prayer (Including W.S.G.)	Cash for Supply Work	Supplementary Gifts	Cultivation ½ of 1c Per Member	Bequests	Total Receipts
	General	Conference Work						
$ 17,011.39	$ 18,777.56			$ 4,351.83	$ 86.00			$ 23,215.39
43,558.91	25,440.20		$ 2.00	4,061.67	140.50			29,644.37
	17,244.70			580.87	786.80			18,612.37
16,168.35	15,768.53	$ 7,174.98		1,271.85	240.72			24,456.08
7,570.46	8,976.63			2,111.27	402.45			11,490.35
460.00	16,906.61		11.00	2,596.83	398.29			19,912.73
25,097.39	28,261.80		20.45	2,441.77	61.00	$ 100.22		30,885.24
17,710.66	24,281.03		97.00	2,598.62	653.56			27,630.21
38,937.12	43,999.67		8.15	5,203.45	2,535.32			51,746.59
160.20	262.38			87.00				349.38
27,447.20	31,119.49		14.00	3,580.36	671.94			35,385.79
44,397.03	49,221.17		38.92	6,218.56	268.25	131.85		55,878.75
363.82	309.48							309.48
313,245.54	368,961.92	7,564.98	247.26	41,176.86	8,261.32	298.45		426,510.79
18,421.13	19,548.99		13.97	1,672.20	1,101.74			22,336.90
47,242.10	57,110.13			6,052.07	11,270.06	225.62		74,657.88
33,597.28	41,150.75		23.55	3,335.36	3,418.08	144.02		48,071.76
15,720.25	15,978.50			1,262.57	975.20			18,216.27
14,444.22	16,002.64		7.50	1,362.80	1,335.00			18,707.94
21,866.40	25,236.11		27.41	1,920.70	60.35	93.41		27,337.98
15,278.60	16,159.93		12.75	869.11	87.50			17,129.29
28,132.04	29,922.95	1,000.00		3,095.75	1,315.00			35,333.70
28,071.81	37,100.38		14.25	4,270.40	242.30	163.48		41,790.81
47,817.11	49,408.98		26.50	4,796.97	3,665.93			57,898.38
11,656.27	15,025.57			703.00	67.50	50.92		15,846.99
38,383.66	39,058.02	750.00	10.00	3,731.08	1,077.50	158.50		44,785.10
32,070.54	26,850.56		30.00	2,095.51	67.20			29,043.27
24,085.11	19,451.65	5,499.99		1,596.14	61.15			26,608.93
55,174.45	57,041.23	1,000.00	90.87	4,731.19	9,770.00			72,633.29
37,824.50	43,420.23		37.10	11,879.68	11,409.49			66,746.50
	1,000.00				2,750.23			3,750.23
469,785.47	509,466.62	8,249.99	293.90	53,374.53	48,674.23	835.95		620,895.22
542.73	41.79							41.79
21,641.26	31,630.62	950.00		1,759.22	4,295.00			38,634.84
750.00	1,456.61			25.50				1,482.11
2,415.11	2,415.30			263.00	15.00			2,693.30
5,385.44	5,276.77	600.00		203.10		29.50		6,109.37
8,642.80	6,885.34	363.32	23.69	314.42	75.00			7,661.77
250.00	714.13							714.13
13,559.70	16,781.03			238.69	566.78			17,586.50
8,701.44	10,706.54	549.99	8.52	168.05	417.38			11,850.48
45,143.32	58,387.86	1,725.00	5.00	2,950.60	16,437.65	246.74		79,752.85
147.15	114.15							114.15
107,178.95	134,410.14	4,188.31	37.21	5,922.58	21,806.81	276.24		166,641.29
1,349,885.28	1,522,861.69	87,174.19	1,298.71	130,834.30	104,205.47	1,929.63	500.00	1,848,803.99
16,386.25	16,551.08							16,551.08
6,980.63	7,402.74							7,402.74
23,366.88	23,953.82							23,953.82
$1,373,252.16	$1,546,815.51	$87,174.19	$1,298.71	$130,834.30	$104,205.47	$1,929.63	$500.00	$1,872,757.81

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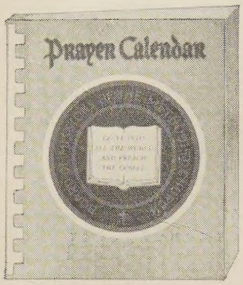
NEW MATERIALS



Prayer Calendar, 1962. Names of missionaries and projects of the Board of Missions (including the Woman's Division of Christian Service, Division of World Missions, and Division of National Missions), officers, elected staff members, and bishops in the foreign field are presented so that every worker and every project may be lifted up in special prayer during the year. Workers are remembered on their birthdays and their names and addresses appear in the alphabetical list at the back of the *Prayer Calendar*. Wonderful for Christmas gifts! Use with *The Upper Room* in daily personal and family devotions. 60 cents each; 3 for $1.50.

We Can and We Will. A manual of methods and plans based on the Quadrennial Program on Race of The Methodist Church. For use in local churches. 75 cents.

APPROVED STUDY

for January and February

Theme: The Christian Mission in Latin American Countries

Land of Eldorado. By Sante Uberto Barbieri. $1.50.

The Quiet Crusaders. By Henry L. McCorkle. $1.95.

Adult Guide on "The Christian Mission in Latin American Countries." By Carman St. J. Wolff. 75 cents.

Supplementary Material

Cinco Centros. Pictorial booklet on the social centers in Mexico sponsored by the Woman's Division. 25 cents; 3 for 50 cents.

Argentina, Uruguay, Chile. A pictorial booklet on the work of the Woman's Division missionaries and nationals in these three countries. 35 cents.

A Christian's Primer of the United Nations and Latin America. 50 cents.

Do You Know? Work of the Foreign Department. 50 cents; 3 for $1.25.

WORLD DAY OF PRAYER

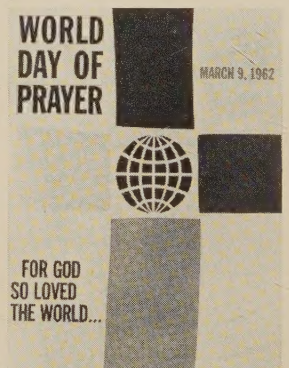
FRIDAY, MARCH 9, 1962

Theme: "For God So Loved the World"

Worship Service. The 1962 World Day of Prayer worship service was written by Mrs. Eudoxia Perez de Svetogorski and Miss Violeta Cavallero, both of Montevideo. Mrs. Svetogorski is former president of the Uruguay League of Evangelical Women and has shared greatly in the development of the work in Prison House. Miss Cavallero is a deaconess of The Methodist Church, director of religious education for Crandon Institute, and responsible for the Radio Methodist Hour weekly in Montevideo. 5 cents each; 100 for $4.50.

Call to Prayer. A personal invitation to worship and a means of spreading the influence of the day to include shut-ins, hospital patients, and residents of homes for the elderly. (Sold only by the hundred) 100 for 35 cents.

Children's Service, based on the same theme as the adult service, is prepared for children eight through twelve. Includes a story from Brasilia. 5 cents each; 100 for $4.00.



Poster. Carries theme and dates. 15 cents each.

Individual Offering Envelope. 100 for 60 cents; 1,000 for $4.25.

Dramatic Presentation, "In Unbroken Line." An interpretation of the theme and projects. Four copies recommended for production. 25 cents each.

Report Blank and Offering Envelope. One of each with each quantity order. Free.

Guide for Leaders. Basic tool for those planning the service. Information for speakers, for preparation, promotion, and program. 15 cents each.

Basic Packet. Contains one of each of the eight preceding items. 50 cents.

"There Came a Woman . . ." By Dr. J. Carter Swaim. 50 cents.

World Day of Prayer Emblem Seals. Sold only in sheets. Please order by *number of sheets*. Sheet of 35 seals, 20 cents; 10 or more sheets, 15 cents per sheet.

World Day of Prayer Map. In five colors; 17 by 22 inches. 25 cents.

Orders for above material cannot be filled after February 23, 1962.

Please make out your order carefully; material sent as ordered cannot be returned for credit.

PAYMENT SHOULD ACCOMPANY ALL ORDERS. SEND FOR OUR CATALOG

Orders for the above should be sent to—

Literature Headquarters: **7820 Reading Road, Cincinnati 37, Ohio**

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